

THE
CHRISTIAN REMEMBRANCER.

JUNE, 1833.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Plea for Convocation. In a Letter to his Grace the Archbishop of Canterbury. By PHILO-SYNODUS.* London: Rivingtons. Pp. 43.
2. *Reasons against a Re-distribution of Church Property; addressed to the Friends and Foes of the Church of England.* London: Roake and Varty. Oxford: Parker. Cambridge: Deightons. Pp. 41.
3. *Cui Bono? A Letter to the Right Hon. E. G. Stanley. By HENRY COTTON, LL.D. Archdeacon of Cashel.* Dublin: Milliken and Son; Tims; Curry and Co. London: Roake and Varty. Pp. 94.
4. *A Letter to the Lord Bishop of London, on the Subject of Church Reform. By the Rev. G. R. GLEIG, M.A.* London: James Fraser. Pp. 64.
5. *The Book of Reform; being Reflections, Suggestions, and Plans, on the various Important Questions which are about to be decided in the New Parliament. Humbly submitted to the Consideration of Honest Men of all Parties. By WENTWORTH HOLWORTHY.* London: Effingham Wilson. Pp. 147.
6. *The Curate's Plea; or, some Considerations respecting the Present Condition of the Curates of the Church of England. By L.L.B.* London: Roake and Varty. Pp. 19.
7. *Ecclesiastical Reform. A Vindication of the Church of England and the Clergy thereof. By JOSEPH SPARROW, a Layman of the Church of England.* London: Printed for the Author. Pp. 52.
8. *Plain Words addressed to Members of the Church of England. By ONE OF THEMSELVES.* London: Rivingtons. Pp. 22.
9. *A Letter, on the Impediments of Existing Interests in the Way of Church Reform. Addressed to the Lord Bishop of London. By a LAYMAN OF THE CHURCH OF ENGLAND.* London: Simpkin and Marshall. Pp. 14.

10. *The Benefits of the National Church of England. A Sermon, preached on the Occasion of his Majesty's Letter, for a Collection on the Behalf of the National Incorporated Society for Educating the Poor in the Principles of the Established Church, at the Parish Church of Pilton, near Barnstaple, Devonshire, on Sunday Morning, December the 30th, 1832. By the Rev. JAMES MULES, S. C. L. Chaplain to the Right Honourable the Earl of Kingston, and Curate of St. Merryn, Cornwall.* London: Rivingtons; Seeley and Son. Pp. viii. 21.
11. *Church Reform. A Country Clergyman's Humble and Earnest Appeal to the Hearts and Understandings of the Lords and Commons, in Parliament assembled.* London: Roake and Varty. Oxford Parker. Cambridge: Deightons. Pp. 46.
12. *Suggestions relating to the Professional Education of the Clergy, in furtherance of the Proposal advocated by Professor Puzey and others, with the view of preserving and, at the same time, improving our Cathedral Institutions, so as to make them also Colleges of Theological Learning. By a LATE FELLOW OF BALLIOL COLLEGE, OXFORD.* London: Roake and Varty. Oxford: Parker. Cambridge: Deightons. Pp. 31.

OUR table, almost without a figure, groans beneath pamphlets on Church Reform. On the general subject we have nothing to add to our remarks in our number for March, except that daily observation confirms our opinion that the Convocation must be given, and given immediately, if our Church, as an establishment, is to stand. That the Church Establishment, without the Convocation, must, sooner or later, expire of mere exhaustion of vital energy, is, to us, a truth morally demonstrable from the tendency of things, and confirmed by every precedent of history. If our view be true, (and the reasons of it we have too frequently detailed to require repetition,) the sooner the Convocation resumes its rights, under any circumstances, the better. And, be it remembered, they *are* RIGHTS. For although it is the unquestionable prerogative of the crown to prorogue or to dissolve Convocation, it is a prerogative which has no greater influence over Convocations than over Parliaments: and if it be admitted that Parliament has a *constitutional* right to be summoned for the despatch of state business, and that no king could constitutionally exercise his prerogative to close the houses of Parliament indefinitely, it will follow that the Constitution is equally violated by an indefinite suspension of the functions of Convocation. For two reasons, we would not charge his present Majesty with the political criminality of an act so essentially unconstitutional. We respect, as a maxim most safe and indisputable, the theory that the King can do no official wrong: and, even if it were

otherwise, indulgence would be due to a Prince who had the precedent of nearly a century, and the examples of a father and a brother sincerely attached to the Established Church, and yet not convoking her Clergy. But it never can be wholesome for any party that rights, not only undisputed, but publicly recognized, should be withheld by authority, in the very moment, too, of recognition.* It is an evil example, and cannot, on all accounts, be too soon abandoned. But if a return to the just rights of Convocation be *at any time* expedient, the pressing dangers and open menaces with which the Church is now assaulted leave no room to doubt the importance, the vital necessity of an immediate return to a privilege, the exercise of which is the inalienable right of every Church, as of every other public body. One evil effect of the abeyance of Convocation has been, that, in the failure of proper representatives of the Church, the true rulers of the Church have been most injuriously and unconstitutionally supposed to be his Majesty's Ministers of State. The Church with complacency beheld her interests confided to a Pitt or a Liverpool; and to a Parliament in which Dissenters could only sit by especial sufferance, she willingly entrusted questions which, scarcely with *ordinary* justice, and wholly without *constitutional*, could be discussed without the legitimate expression of her opinion in Convocation. But she was not justified in assuming that matters would always stand thus, and, even had they thus stood, the absence of her Convocation must have proved her temporal ruin. The Repeals of the Disabling Statutes, both as regards Romanists and other Dissenters, were events to be expected, although not at the time and in the manner in which they occurred. The avowal of a ministerial leader in the House of Commons that Church Property is at the command of Parliament was not, indeed, so easy to be anticipated. And the warmest opponents of a Convocation, we apprehend, will readily concede to us that, had that body existed in its due and lawful power, no minister of the Crown could have dared to breathe the sentiment. When the Church tamely resigned herself to the deprivation of her rights, in a generous confidence in present friends, she forgot that practical wisdom which looks to contingencies and results, and, like the grasshopper in the fable, delighted with the sunshine, neglected to provide her store for the winter.

We have said that it is not our present purpose to retrace at length our former reasoning on the general head. We prefer drawing our arguments from the fresh field of passing events, which are concentrating, every day, and from every point, their combined

* The Convocation meets by the king's writ, and is prorogued by his authority, which prorogation is a clear recognition of their right, and that, if the prorogation did not take place, they would be invested with full powers of ecclesiastical legislation.

testimony on the truth of our position. Let any impartial Churchman coolly observe the bearings of political events, and, we apprehend, whatever his former prejudice against the Convocation, he will be staggered now.

I. The first circumstance of recent occurrence which we shall allege as confirmatory of our opinion is one which may seem, at first, to prejudice our argument: *the tame and pusillanimous tone of the address of Convocation on their meeting*. We need not say we deeply regret the necessity of thus characterizing a document of such venerable claims; but, when we recollect that this address appeared after it had been declared in the [so called] King's speech that a *distribution* of Church Property was intended by the Ministry, without any mention of the opinion of Convocation;—and that the address only noticed this to say that the Convocation would be ready to assist the King in his plans of Reform (which they *could* not do, as now *unconstituted*, if they would) we can have but one opinion. We are well aware of the objection to be drawn from this circumstance: that, if the Convocation were restored, it is evident it would only give a sanction, instead of an opposition, to the encroachments of the crown or the mob. But we have no idea of making *the present* Convocation the arbiter of our Ecclesiastical destiny. The present impotence of Convocation precludes all interest on the part of its constituents in the individual proctor whom they return; and accordingly he is often returned by half-a-dozen Clergymen. But let it be once understood that the Convocation is again to guard the interests, and represent the opinions, of the Clergy, not a Clergyman would be absent from the poll. And if the opinions of the Clergy could, as they then would, be collected in Convocation, would an address like that which the Convocation has sent to his Majesty, be sanctioned? We apprehend not, if the addresses *actually* signed by the Clergy, are any guide to their opinions. Would the dioceses of London, of Gloucester, of Bath and Wells, have approved any thing of the kind? Their language has been tolerably decisive. They have spoken not only as loyal subjects, but as free citizens, and above all, as CHRISTIAN MINISTERS, as *trustees for principles and truths which they DARE NOT COMPROMISE*.

II. The Church is now wholly without representation, unless we may dignify by that name the slender support which the bench of Bishops can at any time afford her; a support diminishing with the vacancy of every See, which, if filled at all, is always filled with an individual ready to follow ministers to the *ultima Thule* of spoliation. A majority of her open enemies already exult in the House of Commons; a majority of that house has already abandoned that great position of the British Constitution held by every jurist, that *Christianity is part and parcel of the law of the land*; and by allowing the very

question of the admissibility of Jews to the legislature to be debated, has already decided that the constitutional maxim alluded to is to have no weight against "Turks and Infidels" also. For once allow the deniers of the Saviour to make our laws, and it would be prudery to stickle at the disciples of Mahomet or Brahma.—But, what is remarkable in the present *liberal* constitution of the lower house, a Clergyman of the Established Church is *the only Minister of religion inadmissible*. There is no clause in the Popish Disabilities' Bill which excludes a priest of the Romish Church; no dissenting minister is excluded; and a person of this description was permitted not only to insult the Clergy in that house where they could not answer for themselves, but to disgust the house itself, untowardly as it is constituted for the Church, with his vulgar common-places and buffooneries. We are naturally led to inquire the origin of this, since, although the admission of dissenting teachers to Parliament is a production of these superabundantly enlightened times, the exclusion of the Clergy is not. And here we find that Clergymen were not permitted to sit in the House of Commons *because they taxed their own body in Convocation*. But the privileges of Convocation being virtually abrogated, the rights of the Clergy elsewhere were not restored. We have no wish to see Clergymen in the House of Commons; but simple equity requires that teachers of all other denominations should not be allowed to exercise influence where those of the Establishment have *none*: or the only party of this description excluded should, AT LEAST, possess what all other denominations do—the *power of deliberating on their own affairs*. We can scarcely expect to see the Clergy restored to the privilege of taxing themselves; and if we could, history says that the privilege was an expensive one; although we must say we think it was well worth the expense. Had the Clergy any influence in the *supplies*, they would scarcely have been treated as at present. But surely we expect nothing unreasonable when we require that an educated community like the Clergy shall not be *exclusively* taxed by a body in which they are *exclusively* nonrepresented; (for, be it remembered, the Commons have the right of *taxation*;) and when we ask that the property and privileges of the Church shall not be invaded without a consultation of their accredited guardians. Parliament would not DARE to alienate or confiscate the funds of the smallest almshouse without consultation of the trustees;—and why should the whole funds of the Irish Church (an integral portion, be it never forgotten, of our own) undergo a total revolution, and the voice of the Church be *refused* on the subject? If ministers think their proceedings will bear light and discussion, let them have a pride in submitting them to the scrutiny of a Convocation.

III. The assembly of Convocation and the publication of its debates

would be the only measure by which public and popular answers might be given to the monstrous absurdities on church affairs talked night after night in the House of Commons, and, we regret to say, unrefuted. Mr. Faithfull states that the Church glories in her title of "national," and therefore ought not to take offence at being told that her property is the property of the nation. Perhaps this was not answered because Mr. Faithfull and his speech were not thought of sufficient consequence; but surely so dangerous a sophism ought not to have travelled the round of every beer-house in the land, without its antidote: and that, not only on account of the Church, but of every other interest: for if nationality implies liability to legislative spoliation, the national funds might be forthwith seized, and the national creditor coolly told his claim was only a claim to be ruined. Mr. Grant (a man eminent for his *profession* of Christianity) says, according to the papers, that the Jewish morality is *as strict, or even more so*, than that of the Gospel! If any occurrence could *now* excite the sentiment of surprise, we should wonder why Mr. Grant has not become a proselyte; but we should be much more astonished that not even one member reminded the honourable gentleman of what, no doubt, he had read in his childhood, the Sermon on the Mount. Mr. Macaulay, a gentleman, forsooth, of scholarship, whose reading, no doubt, is very extensive and even profound, yet whose affectation of learning is yet greater, tells us that the Jews were highly civilized, and had their statesmen, sages, poets, generals, when Greece was yet in the womb of barbarism; and although this position, were it true, would scarcely have any bearing on the question of a Jew's admission to the legislature of the United Kingdom in the nineteenth century of the Christian era, yet it is amusing to see a people thus exalted for temporary purposes whose undoubted superiority, *in one respect*, to other nations was the direct work of an avowed and visible providence; whose great men of all descriptions, were openly raised up by the Spirit of God; but whose general population rushed with avidity to the grossest impurities and follies of the heathen, and while the Greeks were struggling into light, wilfully and obstinately abandoned themselves, in the full blaze of divine truth, to the deepest midnight of ignorance and folly. All these things are said and unopposed, and, in consequence, that large class of persons who have no reading but the infidel and radical prints, begin to think Judaism must be better than Christianity, when so many learned, honourable, and right honourable gentlemen can say so much about it; and that, after all, the great MURDER of which the Jews take the guilt by not disavowing it, and which has drawn upon that infatuated people the judgments they suffer before our eyes, was not so *very* criminal! Mr. Shiel coolly tells the House of Commons that they have already a precedent for the alienation of Church property, in the act which sanc-

tions the transfer of certain estates from the bishopric and cathedral to the university of Durham ! and the assertion is unopposed, although it goes the length of making the caution with which the constitution fences property the destruction of that which it exists to protect ! The revenues of corporations cannot be alienated, even *by* their possessors, *without* an Act of Parliament ; *therefore*,—an Act of Parliament can alienate them *without the possessors' consent* ! All this pernicious folly is talked in the House of Commons, and repeated by the sages of the beer-shop in every corner of the kingdom, and by some philosophers of the breakfast table too. But in a Convocation these things *must* be exposed ; or, more probably, were there a Convocation to expose them, they would never be uttered. Once more. Sir Robert Peel denied that the Irish Church Spoliation Bill was any violation of the coronation oath ;—consistently enough ; for the charge of advising the Sovereign to violate the coronation oath is a delicate point with Sir Robert Peel :—but if an oath to maintain Bishops and churches in their rights can be kept by annihilating or pillaging the former, and giving up the latter to uncontrolled plunder, then does the Irish Church Spoliation Bill agree with the coronation oath. That a Convocation would have no difficulty about stating this somewhat broadly, we doubt not ; and it cannot be too generally known to all who have vested rights or property to lose, whether the Church count them among her friends or enemies.

IV. Propositions are now entertained in the House of Commons, which would formerly have been in the highest degree disorderly. Such was the speech of Mr. Faithfull, to which we have already alluded, and which would not have been listened to five years ago. Mr. Shiel, in open and avowed contempt of his oath, for which he has, of course, a dispensation from Rome, has actually moved that the Bishops be ejected from the Upper House, and that Papists be admissible to all offices in the Universities ! Against all these iniquitous proceedings the Clergy have not even the opportunity of a remonstrance, much less of an opposition. And this their cowardly enemies well know, and fail not to improve their advantage. Let us be informed what other force is to be opposed to this formidable array, except a Convocation. Nor is the Church of England alone concerned : the being of Protestantism itself, in these dominions, is at stake. Eight years ago Mr. Dominick Browne publicly declared that the Irish Papists would never be satisfied till the Sovereign of the United Kingdom entered into a concordat with the Pope to establish Popery in Ireland. And, we apprehend, if Popery were the established denomination in Ireland, with its Bishops of course, in the House of Lords, with the English Church debilitated and depressed, and with the large body of Jesuits and influential Papists in Lancashire, Somersetshire, Staffordshire, and other places, England would largely partake, both morally and physically, of the plague. But

were it not so, we are bound, by every political, religious, and human sympathy, to our brethren of the reformed faith in Ireland. Yet how these tremendous consequences can be, humanly speaking, averted, except by the adoption of those constitutional means which were given by elder wisdom for our protection, we see not, and would thank the opponents of Convocation to discover.

To say that abuses, not sanctioned, however, by the Clergy, have crept into the external administration of church affairs, is not, under her peculiar circumstances, to reproach the Church. A few spots of rust on a Damascus blade which has never been cleaned for a century, do not argue that it is of worse temper than a Birmingham knife which shews no rust, but is scoured every day. Had the Convocation never been superseded, our Church would, in all probability, have made the closest approach to perfection of any human institution. When we apply this term to our Church, of course we speak of her as an establishment, and not as a church; for in the latter point of view she is "an house not made with hands." But if church accommodation, the education of the Clergy, pluralities, tithes, residence, be, as they unquestionably are, matters of high importance, (and concerning them, whether rightly or otherwise, much stir has lately been made,) where are these things to be settled? If not in a Convocation, it must be in Parliament, where the very precedent would be fatal to the interests of the Church; and where the feeling would outrun the precedent.

The pamphlets specified in the title of this article we have not room fully to criticise. Most of them are excellent, and all of them have either illustrated or confirmed our former views upon this subject. The "Plea for Convocation" says quite enough for its point, but we have, we think, made out a still stronger case in the foregoing pages. The "Reasons against a Re-distribution" are excellent, and as powerful weapons as "reasons" can ever be against "bludgeons and brickbats." Archdeacon Cotton's pamphlet is exceedingly valuable, both for facts and arguments. Of Mr. Gleig's letter we shall only say that it detracts nothing from his reputation as a steady and intelligent churchman. Mr. Holworthy is a studiously quaint writer, and while defending national churches, and advocating Convocations, informs us that *Mr. Beverley*, has told *the truth*, (!) only, *somewhat disgustingly*. Of Mr. Sparrow we have spoken before, and our readers will not find his new edition the worse for the additional matter. All the rest are excellent; except that we may remark of "the Curate's Plea" that all such pleas were better withheld till the only court where they can be effectively pleaded is granted. Were the writer of this known, he must be acquitted of all prejudices against the interests of this portion of the Clergy; yet he is convinced that no occurrence would the enemies of the Church more joyfully behold, no result have they

been more diligently labouring to compass, than a *jealousy on the part of the curates against the beneficed Clergy*. Such a feeling would be most unjust, ungenerous, impolitic, and *unchristian*; and it would afford the infidel a triumph which now scarcely enters his most sanguine calculations. In the "Suggestions relating to the Professional Education of the Clergy," much that is valuable may be found; but the impracticability of all it contains, with any safety and effect, apart from the concurrence of the Convocation, renders it unnecessary to discuss it at present. All that the Church wants is fair play, and combined energies; and these she may have, if her CLERGY and LAITY do their duty. Let them not say, "the Convocation will not be granted, and it is hopeless to expect it." It will, *if they do their duty*. Let them petition the king, loyally but firmly. Let them trust their strength, and they will find it. *Possunt, quia posse videntur*. The learning, piety, and intelligence of a kingdom will not speak in vain.

As an appendage to this article, we would remind our clerical friends to abstain from mentioning the House of Commons in petitions to the Lords against the Spoliation Bill. In consequence of this informality, several petitions have been rejected.

ART. II.—*On the Adaptation of External Nature to the Physical Condition of Man, principally with Reference to the Supply of his Wants, and the Exercise of his Intellectual Faculties.* By JOHN KIDD, M.D. F.R.S. *Regius Professor of Medicine in the University of Oxford.* 8vo. Pp. xvi. 375. London: Pickering.

FROM the cursory glance which we had been enabled to cast over the Treatise before us, we were led to express a favourable opinion respecting its general merits, at the close of our review of Mr. Whewell's excellent work; and a closer examination has not shewn that opinion to be materially incorrect. There is an inconvenience, however, attending the "division of labour," in the disposition of the Earl of Bridgewater's bequest, which affects the relative, if not the intrinsic, value of Professor Kidd's volume; and will extend, in a greater or less degree, to those of his colleagues. The subject of the atmosphere, and light, and heat, which have been treated by Mr. Whewell, are repeated by Dr. Kidd; and, we are constrained to say, in a manner which will not bear comparison with the lucid and elegant exposition of his associate in labour. We have also a long discussion on the human hand, translated chiefly from Galen, in which the Doctor has knowingly anticipated Sir Charles Bell; and the extension of his subject, so as to

include the intellectual powers of man, is an invasion of the province of Dr. Chalmers. Setting aside these coincidences of argument, to which the nature of the work will render all the treatises liable; and excepting some scientific mistatements of comparatively minor importance, into which the author has been hastily betrayed,—this second production of the series will take its stand among its fellows.

Having instituted a popular investigation into the physical character of man, both with respect to the points in which he partakes of the nature of other species, and those in which he is elevated above them, the Professor points out the adaptation of the external world to his natural wants, as connected with the operation of the atmosphere, and the mineral, vegetable, and animal kingdoms. In relation to the first, it is beautiful to observe in what a variety of ways it produces a multiplicity of beneficial effects: serving, at the same time, as the reservoir of that mass of water from whence clouds of rain, and, consequently, springs and rivers, are derived; preventing, by its pressure on their surface, that unlimited evaporation, which would eventually produce their entire exhaustion; contributing, by its agitation, to the prevention and removal of local impurities, injurious to the health of man; facilitating the commercial intercourse of distant nations; and, while in the act of expiration, it forms the human voice, removing from the system that noxious principle, the retention of which would be incompatible with life.

Though the mineral kingdom does not directly contribute to the support of life, yet, in the form of natural soils, it sustains the growth of vegetables, in which the nutriment of animal life depends; and supplies those various earthy and metallic substances, which are essential to the arts, the comforts, and necessities of civilized society. Again; there is not a vegetable which, either as a source of food, or in its application to the arts, to medicine, and a variety of domestic purposes, which does not act an important part in the economy of nature; while the geographical distribution of animals, as well as the various uses to which they are applied, indicates an harmony between the physical wants of man, and the various forms of matter which surround him. We have purposely abstained from any previous extract, with a view to the transcription, almost entire, of the chapter on "the camel," which is given in illustration of this part of the subject:—

Of all animals, the camel perhaps is most exactly adapted both to those peculiar regions of the earth in which it is principally, if not exclusively, found; and to those purposes for which it is usually employed by man: to whose wants indeed it is so completely accommodated, and apparently so incapable of existing without his superintendence, that while on the one hand we find the camel described in the earliest records of history, and in every subsequent period, as in a state of subjugation to man, and employed for precisely the same purposes as at the present day; on the other hand, it does not appear that the species has ever existed in a wild or independent state.

With scarcely any natural means of defence, and nearly useless in the scheme of creation, (as far as we can judge,) unless as the slave of man, it forms a remarkable parallel to the sheep, the ox, and other of the ruminating species; which are also rarely, if ever, found, but under the protection of man, and to that protection alone are indebted, indeed, for their existence as a distinct species. Let us compare then the form, and structure, and moral qualities of the camel, with the local character of the regions in which it is principally found; and with the nature of the services exacted of it by man.

The sandy deserts of Arabia are the classical country of the camel; but it is also extensively employed in various other parts of Asia, and in the north of Africa: and the constant communication that exists between the tribes which border on the intervening sea of sand, could only be maintained by an animal possessing such qualities as characterize the camel—"the ship of the desert," as it has emphatically been called. Laden with the various kinds of merchandise which are the object of commerce in that region of the world, and of which a part often passes from the most easterly countries of Asia to the extreme limits of western Europe, and from thence even across the Atlantic to America, this extraordinary animal pursues its steady course over burning sands during many successive weeks. And not only is it satisfied with the scanty herbage which it gathers by the way; but often passes many days without meeting with a single spring of water in which to slake its thirst.

In explanation of its fitness as a beast of burden, for such desert tracts of sand, its feet and its stomach are the points in its structure which are principally calculated to arrest our attention: and its feet are not less remarkably accommodated to the road over which it travels, than is the structure of its stomach to the drought of the region through which that road passes. The foot of the camel, in fact, is so formed that the animal would be incapable of travelling, with any ease or steadiness, over either a rough or a stony surface; and equally incapable is it of travelling for any long continuance over moist ground, in consequence of the inflammation produced in its limbs from the effect of moisture. It is observed, by Cuvier, that these circumstances in its physical history, and not the incapability of bearing a colder temperature, account for the fact, that, while the sheep, the ox, the dog, the horse, and some other species, have accompanied the migrations of man, from his aboriginal seat in central Asia to every habitable part of the globe, the camel still adheres to the desert.

And now observe how its interior structure meets the difficulty of a region, where water is rarely found. As in the case of all other animals which ruminate or chew the cud, the stomach of the camel consists of several compartments; of which one is divided into numerous distinct cells, capable of collectively containing such a quantity of water, as is sufficient for the ordinary consumption of the animal during many days. And, as opportunities occur, the camel instinctively replenishes this reservoir; and is thus enabled to sustain a degree of external drought, which would be destructive to all other animals but such as have a similar structure: nor is any other animal of the old world known to possess this peculiar structure. But if we pass to the inhabited regions of the Andes in the new world, we there meet with several species of animals, as the lama, the vigogna, and the alpaca, which, though much smaller than the camel, correspond generally in their anatomy with that animal, and particularly with reference to the structure of the stomach: they resemble also the camel in docility; and, to complete the parallel, they were employed by the aboriginal inhabitants in the new world for the same purposes as the camel in the old.

Of the two species of camel, the Bactrian and Arabian, the latter is that with the history of which we are best acquainted; and though there is reason to believe, that, whatever is said of the qualities of the one might with truth be affirmed of the other also, on the present occasion whatever is said is referable to the Arabian species.* The camel, then, not only consumes less food than the horse, but can sustain more fatigue. A large camel is capable of carrying from seven to twelve hundred weight, and travelling with that weight on its back, at the rate of above ten

* The Bactrian species, which has two bosses on its back, is more peculiar to Tartary and northern Asia. The Arabian, which has only one boss, is not confined to the country from which it is named, but is the same species with that which prevails in northern Africa. As in the case of all domesticated animals the varieties of these two species are numerous: and it is a variety of the Arabian species, of a small height, to which the ancients gave the name of *dromedary*, from its employment as a *courier*: but in the magnificent work of St. Hilaire and Cuvier, (*Hist. Nat. des Mammifères*,) the term *dromedary* is adopted, in a specific sense, for all the varieties of the Arabian camel.

leagues in each day. The small courier camel, carrying no weight, will travel thirty leagues in each day, provided the ground be dry and level. Individuals of each variety will subsist for eight or ten successive days on dry thorny plants; but after this period require more nutritious food, which is usually supplied in the form of dates and various artificial preparations: though, if not so supplied, the camel will patiently continue its course, till nearly the whole of the fat, of which the boss on its back consists, is absorbed; whereby that protuberance becomes, as it were, obliterated.

The camel is equally patient of thirst as of hunger: and this happens, no doubt, in consequence of the supply of fluid which it is capable of obtaining from the peculiar reservoir contained in its stomach. It possesses moreover a power and delicacy in the sense of smell, (to that sense at least such a power is most naturally referable,) by which, after having thirsted for seven or eight days, it perceives the existence of water at a very considerable distance: and it manifests this power by running directly to the point where the water exists. It is obvious that this faculty is exerted as much to the benefit of their drivers, and the whole suite of the caravan, as of the camels themselves.

Such are some of the leading advantages derived to man from the physical structure and powers of this animal: nor are those advantages of slight moment which are derived from its docile and patient disposition. It is no slight advantage for instance, considering the great height of the animal, which usually exceeds six or seven feet, that the camel is easily taught to bend down its body on its limbs, in order to be laden: and, indeed, if the weight to be placed on its back be previously so distributed, as to be balanced on an intervening yoke of a convenient form, it will spontaneously direct its neck under the yoke, and afterwards transfer the weight to its back.—Pp. 249—255.

But it would be found, upon pursuing the history of the camel, that, while under the point of view which has been just considered, this animal contributes more largely to the advantages of mankind than any other species of the ruminating order, it scarcely is inferior to any one of those species with respect to other advantages on account of which they are principally valuable. Thus the Arab obtains from the camel not only milk and cheese and butter, but he ordinarily also eats its flesh, and fabricates its hair into clothing of various kinds. The very refuse indeed of the digested food of the animal is the principal fuel of the desert; and from the smoke of this fuel is obtained the well-known substance called *sal ammoniac*, which is very extensively employed in the arts; and of which indeed, formerly, the greater part met with in commerce was obtained from this source alone, as may be implied from its very name.—Pp. 257, 258.

From these premises the conclusion is obvious. We were somewhat startled, however, at the Professor's declaration, in his preface, that the immediate object of his Treatise is "to unfold a train of facts, not to maintain an argument," or "to attempt formally to convince the reader of the existence and omnipotence of the Deity, or of his beneficence and wisdom." There is something strange, too, in the fact, that, "although it was intended by the munificent individual who originally preferred the general subject of this and the accompanying treatises, that such a conviction, if not already existing, may be produced by its perusal," still "the author addresses himself *exclusively* to those who are believers" both in natural and revealed religion. After wading therefore through a somewhat dry discussion, mainly composed of translations from Aristotle and Lucretius, in reference to the adaptation of nature to the intellectual faculties of man, we were not a little pleased with the following passage, with which the work concludes:—

* Ammon, an ancient name of that part of the African desert situate to the west of Egypt, supplied formerly much of the *sal ammoniac* of commerce.

This then is the sum of the whole argument. The Creator has so adapted the external world to the moral as well as the physical condition of man, and those two conditions act so constantly and reciprocally on each other, that in a comprehensive view of the relation between the external world and man, we cannot easily lose sight of that most important connexion. And, if we extend our views to a future life, we are taught that the moral state, which has been induced by our prevailing animal or intellectual habits in this life, will be continued and perpetuated eternally in the next—"that in the place where the tree falleth, there it shall be"—that "it is appointed unto men once to die; but after this, the judgment."

Have we then, to refer first to our animal wants and desires, have we indulged without restraint in the pleasures of sense; shrinking from every breath of heaven, unless previously tempered with luxurious warmth, and impregnated with the perfumes of the east? Have we weakened our intellectual faculties, and brutalized our moral feelings, by habitual inebriation; abusing that gift of Heaven, which was intended as a restoration of exhausted nature? Instead of simply satisfying the calls of hunger by plain and moderate diet, have we provoked and pampered the appetite by all the luxuries which the animal and vegetable kingdoms can supply, till at length all appetite has been destroyed; pain and disease have been induced; the human form and feature have been lost under a mass of loathsomeness and corruption; and death, long wished for, yet dreaded, has arrived at last? we shall awake hereafter in another world, but in unaltered misery; without the hope of any second offer of release from the impurity and everlasting punishment of sin.

Or, to refer to the intellectual part of our nature, in contemplating for instance the starry firmament, and in calculating the unerring motions of the heavenly bodies, have we been content to characterize the certainty and regularity of those motions as the result of necessity, or of the laws of an undefined agent called *nature*? And in thus failing to acknowledge explicitly the Author of those laws, though not indeed formally denying his existence, have we, like the nations of old, worshipped the creature, rather than the Creator; and bowed down our knee, as it were, to the host of heaven?—we may in that case hereafter suffer the penalty of our intellectual pride, in a mode severely just. The mind, which in this life failed to exercise its highest functions by adoring the Deity in the contemplation of his works, may be forbidden to extend the exercise of those functions in the next; and, while it looks back with unutterable torment to the forfeited pleasures of its former state, may be condemned, with torment infinitely increased, to expiate eternally through new fields of knowledge, without the capability of even putting the sickle to the boundless harvest which they present.

But if, happily, we have pursued a wiser course; if, with Newton, we have delighted to deduce from the contemplation of the mechanism of the heavenly bodies the power of Him who made them, and who alone sustains and directs their motions; we may, and with faculties infinitely expanded, cultivate with him the same pure pleasures, which even on earth abstracted his desires from earthly wants; and, enraptured with the harmonious movements of those endless systems, which neither our present organs can see, nor our present faculties apprehend, we may continue to be constantly acquiring new knowledge, constantly absorbed in new wonder and adoration of that Power, from whom, both in this world, and in that which is to come, all knowledge, and every other good and perfect gift are alone derived.—Pp. 342—345.

Here we bring our remarks to a close. While we cannot congratulate Professor Kidd on the production of a perfect work, more especially as compared with the scientific accuracy, and the judicious applications of Mr. Whewell, we repeat the commendation to which, as a popular treatise, it is indisputably entitled. The extracts which we have made will fully bear us out in the justice of the verdict; and a careful revision will render a second edition less obnoxious to those strictures which a severity of criticism would probably call forth.

LITERARY REPORT.

The Life of Archbishop Cranmer. By CHARLES WEBB LE BAS, M.A. Professor in the East India College, Herts, and late Fellow of Trinity College, Cambridge. Vol. I. (Theological Library: No. IV.) London: Rivingtons. 1833. Small 8vo. Pp. xii. 350.

HAD we not lately recorded the principal events of Cranmer's life in our review of the biographical work of Mr. Todd, we should have given ampler space upon the present occasion to the more compendious, but scarcely less important, memoir before us. It is the object of the latter to compress within narrower limits, the substance of more voluminous compilations; and to furnish the general reader with a comprehensive history of the reformer. The documents given at large by Todd, however acceptable to the divine, have little to recommend them to ordinary inquirers; but they have afforded authentic materials for a narrative of no common interest in the hands of Mr. Le Bas. The present volume commences with an introductory chapter, connecting the times of Wicliffe, whose life, by the same author, forms the first of the series to which this also belongs, with those of Cranmer; and brings down the account of the Archbishop to the part which he took in the affair of Joan Boacher in 1549. It is interspersed throughout with candid and faithful portraits, both of his friends and enemies, together with a view of the state of ecclesiastical affairs during the reign of Henry VIII. Another volume will complete the work; and in the interim of its appearance, the author anticipates the advantage of consulting the whole of the writings of Cranmer; a complete collection of which, comprising those which have hitherto remained in MSS. is in forward preparation at the Clarendon press.

Since the above was written, "The Remains of Thomas Cranmer, D.D., Archbishop of Canterbury," have appeared in four volumes; and the manner in which they have been edited by the Rev. H. Jenkins, M.A., Fellow of Oriel College, does infinite credit to his own talents and acquirements, and to the zeal and liberality of the University, under whose auspices they are given to the world. We may take an opportunity of introducing them more particularly to the notice of our readers.

The Renegade; and other Poems. By the Rev. B. T. H. COLE, A.M., Rector of Warbleton, Sussex. London: Longman, & Co. 1833. 12mo. Pp. 173.

THE merits of this "Renegade" are of no ordinary caste; and, as it does not precisely accord with the objects of our miscellany to analyze works of merely general interest, we are happy in finding among the shorter pieces at the end of the volume, one or two specimens of the author's poetical talent, which we can more readily transfer to our pages. These will direct attention to the principal poem; and, we should think, ensure its perusal by every votary of the Muses.

ON HEARING MUSIC.

That strain recall'd some happier hour
To faint and fleeting memory lost,
While wrapp'd by Music's hidden power,
My fancy wander'd tempest-toss'd.
And can it be, that scenes of bliss
In worlds and systems long gone by,
Dimmer than shadows, visit this,
To hint the soul's eternity?
When adoration swells the choir,
Borne on the organ's solemn sound,
To heaven my trembling thoughts aspire,
Visions of glory gathering round;
When beauty moves to notes of joy,
And Pleasure's pageant courts the eye,
What deepening glooms my mind employ,
Oppressing Man's mortality.
These feet Affliction's path have trod;
This heart from prime is sorrow's prey,
Bow'd to that sharp and chastening rod
The mightiest feel, the good obey.
Yet, would I change this wayward heart
For toys by wealth and grandeur given?
The sternest moods some charm impart;
Religion soars through clouds to Heaven.
Whate'er I was, whate'er to be,
A few short years the doubt must end;
Then may I, dress'd in mercy, see
Thy face, my best, my firmest Friend.
Recks not, till then, if thickest gloom
Inwrap, or sunbeams round me shine;
Be pleasure, Lord, the worldling's doom!
Thy chastenings, King of kings, be
mine!" Pp. 160—162.

ON DEATH.

Awake! arise! on Seraph's wing
My struggling soul, ascend;
And seek, where loud hosannas ring,
Thy last and only friend.
Can this be Death, whose icy chains
My torpid members bind?
Whose poison creeps through all my veins,
Yet leaves no sting behind?

Can this be Death, whose terrors bring
Such wounds to earthly pride?
That Death, my soul, has lost his sting,
Since He, the sinless, died.

Hell's portals open on my sight,
Whose yawning gulphs below
Sink deep to realms of endless night,
Resounding endless woe.

Wash'd in the stream of blood divine,
Of Him who died to save,
Thy panoply, my soul, shall shine
Triumphant o'er the grave.

Awake! arise! on Seraph's wing
O'er Death and Hell ascend;
And seek, where loud hosannas ring,
Thy last Almighty Friend."

Pp. 163, 164.

A perusal of the whole work will convince the reader that great care, sound judgment, and no common genius, have been employed in its execution.

The Israelites asking a King. A Sermon preached in the Temple Church, on Sunday, November 18th, 1832. By CHRISTOPHER BENSON, M.A. Master of the Temple. London: Baldwin and Cradock. 1832. 8vo. Pp. 32.

It may be thought somewhat late in the day to notice this admirable sermon; but the sensation which it elicited at the period of its delivery,—and the only wonder is, that that sensation was of a mixed character,—was sufficient to awaken the public attention; and now that it has subsided, we are desirous that those, who may not yet have seen it, may lose no time in benefiting by the counsel which it affords. After tracing the anger of God against the Israelites for asking a king, (Hosea xiii. 10, 11.) to the *motives* which dictated their request, the circumstances under which it was made, and the manner in which they persisted in the demand, Mr. Benson proceeds to draw a striking parallel between their conduct and the temper in which that great constitutional change, which has lately been effected in our own country, was brought about. Though we feel assured that the Discourse itself will be yet more extensively known than it is at present,—and its circulation has been considerable,—we cannot forbear from transcribing the following just, and powerful, and weighty observations. Their importance would justify even a longer extract.

"I ask, then, you, and I ask myself, what have been the imaginations of our inmost souls, what the feelings we in-

dulged, what the purpose we had in view, and what the course we have individually and collectively followed, upon that momentous question, which has agitated to its very centre the framework of our civil society. I look to myself, and confess with shame and contrition, and with a sentiment of deep humiliation before the Majesty on high, that I viewed the bearings and features of the measure of Parliamentary Reform too much through the dark glass of worldly wisdom, and too little in the bright mirror of the divine revelations. I searched out not so much what might be consistent with God's will and purpose, as what were man's wishes and opinions. Prayer and supplication to God, to direct and prosper our consultations to the advancement of His glory, the good of His church, and the temporal and spiritual honour and welfare of our Sovereign and his dominions—prayer and supplication to God, that all things might be ordered and settled upon the best and surest foundations, and that peace and happiness, truth and justice, religion and piety might be established among us for all generations—this was not the spirit in which I entered upon the consideration of the subject. Neither was it with these—the holy arms—that almost any one seemed to enter into the contest in which the opposing parties in the state and country engaged. A clamour for change, violence in demanding it, discontent with what existed, revilings of all that had hitherto guided, controlled, and characterized that compound body the state, seditious utterances in tumultuary meetings, threats against those who dared to oppose the popular voice, and deeds of the hands in some melancholy instances, corresponding to these words of the tongue,—such is a not unfaithful picture of what was found amongst too many of the adherents of one of the parties into which our country was divided. In the other there was too frequently exhibited an obstinate reluctance to admit even the idea of a change, a resistance to all reformers as a class, and to all reform, as a watchword or pretence for robbery, and a determined defence, not only of all that was evidently good, but of much also that was doubtful, and even of some things also that were apparently indefensible in the present constitution of civil society. These were the tempers in which men met to contend, rather than deliberate upon the alterations which were pro-

posed. That such tempers were holy—that they could be well-pleasing in the sight of God—that they were likely to bring down the blessing of His wisdom to guide our counsels, or even to place us in such a frame of mind as to make the best use of our own, who will venture to maintain? Yet we had time to turn to better feelings, and a call from Heaven to embrace them. The final settlement of the great matter in hand was delayed, and a special and an awful visitation of Providence fell upon our land, in the form of a fearful and strange disease. It fell lightly that it might not overpower our reason, and so prevent the progress of those salutary reflections upon our past and present conduct, which might rouse us for the future to penitence and a simple dependance upon God; yet it fell with enough of terror to teach us the necessity of being transformed by the renewing of our minds. That it fell uselessly—that it wrought no good upon the hearts of our people, we cannot, with any degree of fairness, assert, when we call to mind the manifold demonstrations of piety and humiliation which, in the day of our appointed fast and solemn assembly, were displayed. But upon the great subject of public controversy the visitation shed but few softening or sanctifying rays. A bitterness of spirit still marked its progress, and an inordinate love of innovation in many, a firm and almost unyielding resistance to all change in others, were still found to pervade the leaders or the partizans. It pleased the Lord; for with Him and upon Him rests the issue of all that, either in piety or presumption, we require, and without His permission, we can do nothing, whether it be evil or good—it pleased the Lord, I say, to give us leave to end our strivings, and to grant the triumph of our demand for constitutional reform. Whether it be in favour or in displeasure that He has fulfilled our wishes, and whether the fulfilment of our wishes will be for good or for evil to our land, it were both precipitate and presumptuous to affirm. . . . Grant to the most fervent admirer of our accomplished reform the fullest concession of its excellence; admit it to be, what none of its warmest advocates have yet been found fond enough to proclaim it—a perfect form of legislature; still it cannot of itself secure the blessings of good government, of peace, of happiness, or of holiness. . . . Yet

amidst all this uncertainty there is no difficulty in perceiving the line of conduct which is most likely to lead to a prosperous issue. It requires no inspiration, we need call up no Samuel from the grave to say to you in his words:—Behold the constitution ye have chosen. Yet though, perchance, ye may have done much wickedness by the motives and the manner in which ye have chosen it, still “turn not aside from following the Lord, but serve the Lord with all your heart, for the Lord will not forsake his people for his great name’s sake, because it hath pleased the Lord to make you his people. But if ye shall still do wickedly, ye shall be consumed both you and your” * reform. . . . Neglected opportunities, despised mercies, forgetfulness to spread or to adorn the religion we profess, clamour, wrath, tumults, seditions, strifes, heresies, envyings, murders, burnings, oppressions, robbery, tyranny in the many or in the few, profaning God’s Sabbaths, violating his laws, scorning his Providence,—if these or any other of the manifold works of the flesh be found in us and abound, a sorer judgment, a heavier punishment, than that which now follows the Jews, cannot possibly be too much for us to expect, for it cannot be more than we shall deserve.”—Pp. 22—29.

The Christian’s Manual, or the Bible its own Interpreter: to which is added, a brief Account of the several Books and Writers of the Old and New Testament, with Remarks upon the Apocrypha. Compiled from the best Authorities. London: Smith, Elder, & Co. 1833. 12mo. Pp. ix. 311.

THE plan of this little work is good, and its purpose useful. It is a kind of dictionary of Christian doctrines and duties, of virtues enjoined, and vices forbidden, arranged in alphabetical order, and explained, enforced, or denounced in the words of Scripture itself. It is intended for the “instruction and guidance of believers, more especially of those who are young and unlearned;” and we agree with the compiler that it is “no uncharitable office to classify the doctrinal, the admonitory, the historical, the prophetic, and the poetical passages of the Sacred Writings for the instruction of those who either possess not the adequate ability, ‘by reason of their tender age,’ for a due discrimination;

* 1 Sam. xii. 20, 22, 25.

or who for other reasons, require to be allured to the 'holding fast of that which is good,' by all the inducements which can facilitate their adherence." The account of the books of Scripture, appended to the Manual, is concise and convenient.

The Book of the Psalms of David, in English Blank Verse. By the Rev. GEORGE MUSGRAVE, A.M., B.N.C., Oxon. London: Rivingtons. 1833. Svo. Pp. xxxv. 506.

To translate the Psalms, either in prose or verse, will ever be considered a work of high import: a *magnæ molis opus*, which should not be rashly undertaken without the necessary qualifications for the task. Without a formal investigation of Mr. Musgrave's pretensions to these qualifications, we subjoin, as a specimen, his version of the 49th Psalm, and leave it to our readers to estimate the advantage which Sacred Literature has gained by this addition to its treasures. For ourselves we are perfectly content with those already in our possession.

PSALM XLIX.

HEAR Nations, hear! Ye who the countless realms
Of peopled earth inhabit,—rich and poor,
Your timely summons heed! With one accord
Arise, ye mingling tribes of lowly grade
Or high ennobled station—rise, imbibe
The utterance of my mouth, whose ev'ry word
Shall speak of wisdom—listen and receive
The wary counsels of my pond'ring heart;
Truths ever welcome to my heedful ear,
And on my harp in mystic lesson taught.
WHEREFORE in sorrow's evil day should fear
This bosom daunt—though foul designing vice
My throne encompass and would fain subvert?
Behold! of all that wealth-abounding race,
Whose riches are their pride—whose valued store
Is their sole trust and single hope—not one
With ev'ry aid of mortal means empowered
His fellow-man's existence can redeem
Or give to God his ransom; that from fate
Exempt, and death's corrupting gloom,
His soul through endless ages may endure.
For far beyond all wealth or costliest worth

VOL. XV. NO. VI.

Transcendent is the price of mortal life—
And conscious man the vain endeavour shuns:

His eyes behold the wisest of this world
One common doom partaking with the sons
Of ign'rance, vice, and folly; each in turn

Alike expires; and to an alien's claim
His treasur'd good surrenders; though the thought

The fond and secret hope of ev'ry heart
Life's earthly dwellings fain would call its own,

And rest therein for ever; thus are lands
Entitled with their frail possessor's name—
Though Man, by whatsoever honours grac'd,

Holds here no lasting station—Man, whose form

Must, like the beasts that perish, droop and die!

Still is this folly his adopted course—
Still are its sayings of his heirs approv'd!

FULL many a throng, alas! like destin'd sheep,

Must in the grave succumb—the food of death:

But in a day-spring which is yet to dawn,
The just triumphant shall above them soar,
While, in its lone sepulchral dwelling laid,
Each moulder'd form is crumbling to decay.

GOD will receive me; by its God redeem'd
My soul the tomb's dominion shall defy.

FEAR not, though gold thy fellow-man enrich:

What! though the vaunted splendour of his home

More glorious shine—he in his hour of death,

Bears not those treasures hence; the pride of pomp

Is gone! No glory waits him in the grave;

Though life for wealth alone was priz'd and blest.

WHAT flatt'ring voices will thy ways commend,

Luxurious man! what numbers add their praise

Thy pamp'ring state beholding! But thy doom

Is with the race of thy fore-fathers blest,
And go thou must to them whose shrouded eyes,

To darkness doom'd shall never more see light.

WITH honours deck'd, but of perceptive mind

Or reasoning rest,—Oh! what is mortal man?

Like brutes existing, like the brutes to die.

X X

A SERMON ADDRESSED TO A FRIENDLY SOCIETY.

PROV. xxx. 8, 9.

Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

THE first twenty-nine chapters of the Book of Proverbs set forth in order a vast number of "the Proverbs" or wise sayings "of Solomon, the Son of David, king of Israel." (Prov. i. 1.) In the two last chapters of that book are recorded the sayings of two other persons. The thirtieth chapter contains "the words of Agur, the son of Jadek" (ver. 1.); the thirty-first "the words of king Lemuel" (ver. 1.). The passage which I have selected for our present consideration occurs in the former of the two, and, consequently, its words are the words of Agur, the son of Jadek. Who this Agur was, when and where he lived, and in what rank of life he moved, we have no knowledge whatever. Upon these points the Scriptures are altogether silent. As, however, his words had been, on sufficient authority, preserved in the book of life, and have been joined with those of the inspired Solomon, we may rest assured that he was, like him, governed by the unerring Spirit of God when he gave utterance to those words; and, whether he was a Jew or a Gentile, a king or a peasant, are questions of very trifling importance, provided that he was, as in the sayings which he has left us we have ample proof that he was, a man of superior wisdom and intelligence, as well as of genuine and sincere piety.

The passage which I have taken from amongst those sayings for my text, contains, you will observe, a prayer; and a very beautiful prayer, I think, we must pronounce it to be; whilst the sentiments it expresses, on a little consideration we shall, I doubt not, be disposed to regard as most suitable to us as Christians, and especially suited to be awakened in our minds on the present occasion. May the blessing of God be with us whilst we consider them!

What then is the language of the prayer of Agur? "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

1. In the first place you may notice that Agur prays *against* two things. He prays that these two things, poverty and riches, may *not* be given to him. His words are, "Give me neither poverty nor riches." These two, therefore, it is evident he regarded as evils." Now the first part of this petition contains a request in which mankind in general will always be willing to join. There are few things about which men are more anxious, or for which they will be more ready to pray, than that they may be preserved from poverty. When we consider how much the poor and distressed have too often to endure, how many and great difficulties they have to struggle against, what miseries arising from hunger, cold, and sickness, frequently assail them, we

shall at once pronounce poverty to be an evil of no inconsiderable magnitude, and be, naturally, well inclined to unite with the wise Agur in uttering his request, "Give me not poverty."

But shall we follow him with as little hesitation in the other part of his petition? For, let us observe, that he prays as fervently and decidedly against riches as he does against poverty; against having riches given him, as seriously as against having poverty fall to his lot; against being made rich, as well as against being made poor. Surely there is something extraordinary in this! Is it possible that he could view *that* as an *evil* which the great majority of mankind covet earnestly as one of the greatest of goods? Could he really look upon the possession of riches as a thing to be feared rather than desired? Could he be in earnest when he prayed not to be gifted with riches? In answering these questions we must remember that these his words are written in the Bible. They are, consequently, stamped with nothing less than divine authority, and to be considered, not merely as the word of man, but as indeed the word of God. Whatever, therefore, this wise man said, he meant; from his words God Almighty means us to learn. We must then take his words in their plain and natural sense, when we read that he said, "Give me not riches." But we shall better understand his meaning here, when we have examined the other parts of my text.

2. In the next place, then, he goes on to pray *for* something; "Feed me," says he, "with food convenient for me." Now we are all aware that there exists all over the world different stations and grades in society. Travel where we will, we shall find amongst all people who dwell upon the earth, some high, and some low, as well as some rich, and others poor. And, on inquiry, we shall learn that such has ever been the case from the earliest times of the world. The more we examine the ancient Scriptures of the Old Testament, and the more we study those histories of past ages which have come down to us, the more satisfied shall we be that there has *always* been such a difference in rank and degree amongst mankind. Indeed, so universally has this prevailed, that we can hardly fail to consider it as arising from the will and decree of the great Disposer of all things. It seems also that some certain mode of living has been acknowledged to be more peculiarly suited to each class and gradation in society. This, indeed, I think, is, by general consent, admitted to be the case. And it is to this state of things that the wise Agur appears to allude in my text, when, after praying against poverty and riches, he desires to be furnished with food convenient for him. His wish, his inclination, and his prayer is, that he may, by the providence of his divine Creator, be supplied with just that portion of wealth and earthly possessions, with those conveniences, necessities, and comforts, which were suited to the station of life in which he was placed, whatever that station might have been. Such, at least, seems to me to be his meaning, when he prays, "Feed me with food convenient for me."

3. But he also adds the reasons for his prayer. He tells us why he offered these petitions to the throne of grace. And, first, he tells us why he prays against riches. The reason he gives for not desiring the gift of riches is this; "Lest," says he, "I be full, and deny thee, and

say, who is the Lord?" Here, then, our difficulty is removed. Here that which seemed so extraordinary, at first sight, is fully explained. It was the danger with which he considered riches to be beset, that made him fearful of having them conferred upon him. And is this only an imaginary danger? a danger which is of no weight or importance? Are riches and prosperity really free from those temptations which presented themselves to the mind of Agur? We must be very ignorant, both of Scripture, and even of one of the most common affairs in life, if we know not the vast power which wealth and prosperity have in seducing men from the love and service of God, especially when these things have come suddenly into their possession. Let us call to mind the warning delivered by Moses to the children of Israel before they took their portions in the promised land, after their wanderings and trials in the wilderness; "Beware," says he, "that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God." (Deut. viii. 11—14.) Let us remember our Lord's own words; "How hard is it for them that are rich, and that trust in riches, to enter into the kingdom of God!" (Mark x. 24.) And, lastly, let us reflect on what we see every day, how many, in all ranks of society, are tempted, by worldly prosperity, to forget the Lord who made them, and to deny the Saviour who redeemed their souls; and more particularly when, from having been before poor and in want, their affairs have, in a little space of time, become flourishing and affluent. *Then* we shall more readily enter into the meaning of the wise Agur. *Then* we shall be more disposed to admire his words, and to join in his prayer, "Give me not riches, lest I be full, and deny God, and say, Who is the Lord?"

But he also gives his reason for praying against poverty. And in that also there is something peculiar. His words are, "Give me not poverty, lest I be poor, and steal, and take the name of my God in vain." The motive here governing his feelings is evidently very different from that by which the generality of men are influenced on this subject. The cause which makes man fear and dislike poverty is, that it usually brings with it miseries of the deepest kind. That Agur was well acquainted with those miseries and sufferings, we cannot of course doubt. Yet he makes no mention of them whatever, when he expresses his desire to be preserved from poverty. No. He places the ground of his petition on a very different foundation. He knew that poverty, as well as riches, had its dangers and temptations, which were peculiar to itself. He knew that there was danger to the poor, lest they should be tempted so far to forget that God Almighty rules over all things, and over all persons, the poor as well as the rich, as to steal to supply their wants, or the wants of those around them, and then, perhaps, when charged with their crime, after having taken that which did not belong to them, to add falsehood to theft in order to screen themselves from punishment, calling God to witness to their innocence, when they were guilty, and

thus "taking the holy name of their God in vain."* The poor then, as well as the rich, have their temptations to which they are each, in their several conditions, peculiarly exposed. These temptations are strong and powerful, and, consequently, the danger of each is extremely great. The danger to the rich is, that their riches will tempt them in the pride of their heart to deny the dominion of God, and to rebel against his holy will. The danger to the poor is, that they will be tempted by their poverty to forget God, their best Friend, and break his commandments, by taking that which does not belong to them. And it was because he knew the nature and danger of these temptations, that Agur prayed to God that he would preserve him from the extremes either of poverty or riches, and that he would supply him with food convenient for him; or, in other words, with such a portion of the necessities and comforts of life as his wisdom might judge to be suitable and sufficient for his condition and circumstances in the world.†

Such is the prayer of Agur. Its meaning, its beauty, and its excellence, must now, I think, be evident to us all. And does it not place its author in a very striking and eminent point of view? There can be no doubt that it does. For not only does it prove him to have felt that all things were ever under the disposal of the Lord God Almighty, but also that he knew the value and importance of addressing his prayers to that great and holy Being, who, though unseen, was not unknown. But this is not all. It proves also that he was decidedly under the powerful influence of divine and spiritual grace, since his petitions are such as could not naturally have sprung from the heart of fallen and sinful man. It proves, in fact, that he was a man of deep and serious piety, a man of the soundest religious principles; and especially that his religion had taught him in whatsoever state he was therewith to be content.

Now let us ask ourselves, my brethren, whether there was not much in the character of Agur which ought to be found in all our characters? Ought not that flame of holy devotion which burned so brightly in his breast to be lighted up in the heart of every true believer of the Bible? Ought there not to exist in every faithful servant of the living God just the same anxious fear lest he should, by any means, be tempted to offend, as is to be marked in this wise and pious man? Ought not that same spirit of divine contentment, which is so evident in him, to

* "Take the name of my God in vain;"—that is, have recourse to perjury or false swearing to clear myself from the charge of theft.—*Dr. Wells.* It will also further explain this expression, to mention, that the danger of perjury, on committing a theft, was greater amongst the Jews than with us; by reason of a custom or law which they had, to put an oath to those who were suspected of theft, and who were thus to clear themselves.—*Dr. Jortin.*

† We must not consider Agur as here praying absolutely against riches, or absolutely against poverty; for poverty and riches are of themselves things indifferent, and the blessing of God may go with them both: but it is a prayer of choice, or a comparative prayer; as if he had said, Give me, O God, if it be thy will, the middle between both, and feed me with food convenient for me. For although all the three conditions be so far indifferent that a man may be good, and ought to be contented and resigned, in any of them, yet, if it were matter of choice, the middle is the easiest and most desirable.—*Dr. Jortin.*

live and grow in every one who professes to take the word of God for his guide? To each of these questions, if we would speak the truth, we must answer, Yes. The temper and tone of his mind was just what ought to be the temper and tone of every one's mind who has the Lord for his God.

And here I must observe what far more powerful motives we all have to acquire that temper and tone of mind than he could possibly have possessed. Supposing him to have been of the house of Israel, in some points he was indeed our equal; but, in most things, our advantages, as Christians, are far—far beyond his. To him, as well as to us, there was the same God and Father of all, whom we are all bound to love, to reverence, and to obey. To him, as well as to us, it was known that his kingdom ruleth over all, and that he directeth all things in heaven and in earth, both making rich and making poor, both raising up and casting down, and giving food to all flesh. To him was known, as it is to us, the value of prayer as a communication between God and man, the force of temptation, and something of the danger of sin. But to these points of doctrine and belief, the gospel, which we possess, and he did not, has added many—many more; whilst, at the same time, it has given even to those which he had, a more decided and striking character. The merciful nature of God, and his care and superintendence over the children of men, are both placed in a more prominent point of view, by his having sent his Son into the world to die that we might live. We are encouraged to prayer, by knowing that “we have an advocate with the Father, even Jesus Christ the righteous, who died for our sins, and now ever liveth to make intercession for us.” Did Agur earnestly desire never to forsake or deny that Almighty Being whom he served? And have not we, to whom life and immortality have been brought to light by the Gospel, far more reason to desire this for ourselves, knowing, as we do know, that an eternity of bliss is prepared for all those who continue faithful unto death? Did he fear to sin against God, and have not we more cause to tremble lest we should do so, when we remember that all those who die in their sins will be consigned to misery and ruin eternal? Brethren, we know that these things are so. And let us bear in mind, that if great prosperity or great adversity were states of danger and temptation *then*, they are no less so *now*. Poverty and riches are yet the same in their nature and in their consequences; and fallen, corrupt, and feeble man, is still fallen, corrupt, and feeble, as much as he ever was. Let us fix these points deeply in our minds, and let us never forget, that, if we fall being tempted by either of these means, we do so after sufficient warning of our danger; and, therefore, we shall have none to blame for our ruin but ourselves.

What, then, my brethren, are the impressions which these considerations ought to have on our hearts? Ought they not to induce us to desire that the same feelings and sentiments should be awakened in us as have been described as existing in the pious Agur? And how then should we proceed in acquiring them? We must begin at the beginning. We must learn rightly to estimate the true riches which grow not old, and we shall then readily give their proper value to those which decay and perish. We must seek to become poor and humble

in spirit, and then we shall desire only, on safe and scriptural grounds, to fear poverty in worldly goods. We must first feel that godliness is great gain, and then, like the apostle St. Paul, we shall be disposed to consider that it is only so when contentment is joined with it. (1 Tim. vi. 9.) In short, if we begin by setting our heart and affections on things above, our wishes and desires on the treasures which are in heaven, our hopes on the life which is to come, then the things which are in the earth, the treasures of this world, and all the goods or evils of this life, will quietly find only their proper place in our hearts and desires. In whatsoever state of life then we may be, whether rich or poor, whether high or low, let this be our most anxious wish, our most constant unwearying aim, that our eyes, our minds, our very souls may be fixed on the eternal joys and glories of the kingdom of heaven, and, consequently, that our first thoughts and fondest affections may be set on that inward peace of mind, that spiritual holiness and practical righteousness by which alone we can be fitted to enter into those joys; and *then* let us seek for those worldly possessions, those earthly advantages, those necessities and comforts of this life, in their due proportion, which the gospel has promised shall *then* be added unto us. (Matt. vi. 31.)

But as this should be the course and object of our desires, so likewise ought those desires to be expressed in a similar manner in our prayers. The character of our prayers will generally be a sign to us of the state of our hearts. If our affections are chiefly set on the things of this world, our prayers, if we really pray at all, will be chiefly concerned about worldly advantage and prosperity. If, on the contrary, our affections are decidedly set on things above, heaven, and meetness for heaven, will as surely occupy the first and chief of our petitions to the throne of grace. Lastly; good things will not indeed be forgotten, but they will be sought for only in their proper place, and in their just degree. Here, in fact, "out of the abundance of the heart the mouth will speak." And to refer more immediately to that part of the subject now before us, knowing the temptations to which riches and poverty in the extreme enforce mankind, as the wise Agur prayed, "Give me neither poverty nor riches: feed me with food convenient for me, lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain;" so shall we, in the words of our divine Master, which he would have us use day by day, learn to remember those temptations and dangers in particular, when we say, "Lead us not into temptation, but deliver us from evil;" and not presume to carry our requests for earthly supplies beyond their due bounds, when we say, "Give us this day our daily bread."

But, lastly, if such should be the desires of our hearts and the requests of our lips, of the same character ought also to be the work of our hands. And, indeed, such will naturally be the case. If our wishes are really governed by such right principles, and bounded by such proper limits, they will, of course, have a decided influence on our actions. The truly religious person, whatever rank he may hold in society, will feel himself bound to learn and labour to do his duty in that state of life in which it may have pleased God to place him. Knowing the dangerous effects which wealth often has on the cha-

rafter and conduct of men, he will never attempt to enrich himself by any dishonest or deceitful means. Knowing also the fatal influence of poverty, he will ever, by honest industry and the most upright integrity, strive, by every means in his power, to preserve himself free from want, and to supply himself with all that he can require for making him pass in comfort and security through things temporal. And for this purpose let the young begin, as soon as possible, to prepare against those events which so often produce poverty of the worst kind, against sickness, accidents, and old age. Let them all learn, as early as they can, to lay by something, however small, against the day of adversity and the time of need. This will be acting, in some measure, at least, according to the spirit of the text.

And here let me observe, how many schemes have, at different times, been devised, and still exist, for promoting and encouraging such proper forethought in all classes of mankind. It will, however, be little to the purpose to mention any of those plans on the present occasion, except such as have been formed for the benefit of that class of persons to which the greater part of those here present belong. And must it not strike every thinking person, how many plans have been set on foot and supported by wise and benevolent men, for preserving their brethren, of what are usually styled the labouring classes, from sufferings, and poverty, and destitution, and for effectually improving their general condition? In fact, it is scarcely possible to take up a newspaper without meeting with some new proposal having this excellent purpose in view. Amongst the most admirable of these I would speak of the Savings' Banks, into which they may place in safety without any danger of loss, any small sums of money, even so low as sixpence, and receive for it a regular yearly interest of so much in the pound; I would speak also of the Labourers' Friend Society, which has been lately formed for procuring small allotments of land for each industrious, sober, and respectable labourer: and, lastly, I would speak of those Institutions in which we are this day more particularly concerned,—The Friendly Societies. These last have been in existence for many years. Since, however, they were first planned, much thought has been expended upon them by able and benevolent persons, with a view to improve their rules and system. And, in consequence*, many and great improvements have been introduced into their regulations, and several laws have been passed to give them a greater power of doing good, as well as a greater degree of permanence and stability.

Few schemes have a more beneficial influence on the condition of the labouring classes than these Societies, when properly regulated. Few tend more to preserve them from the evil effects of abject poverty. A labouring man, possessed of health and the usual conveniences of his station, who is enabled honestly to earn his livelihood, and manfully to contend against the unavoidable difficulties of life, and who keeps himself and family, if he have one, steadily in the way of religion and the path of duty, is, unquestionably, one of the happiest parts of creation. His situation may well be subject of envy to the king on his

* See the Rev. Mr. Becher's Works on Friendly Societies.

throne, or the noble in his mansion. His cares are light. His fears but few. His sleep is sweet. But let sickness assail him, let health suddenly fail him, and, alas! the scene is miserably changed. He falls then low indeed. If such an event has been unprovided against, poverty, in its worst form, usually presents itself in his dwelling, and increases every pain, aggravates every woe. But here it is that the Friendly Society or Benefit Club, if he have prudently become a member of such an institution, steps in to his relief, in this his hour of need and trial. Now the few pence which he has from time to time contributed to the general fund, saved, perhaps, from having been spent to the ruin of health and character, in the public-house or beer-shop, and when contributed, scarcely felt, are now returned with most abundant interest to save him from disgrace and ruin.

On these grounds then, my brethren, I am happy to give your Friendly Society my warmest and best support, and anxious to recommend it to those who as yet have not enrolled themselves as members. Convinced that it may be made, most effectually, to secure the labourer from some of the worst evils which threaten and assail him, and, in many respects, to advance his peace and comfort in this life, as long as it shall be rightly conducted, I shall be ever, as I ever have been, willing to promote its interests by the best means in my power, and to pray for the divine blessing upon it for the success of its operations.

Nor can I conclude without observing on the propriety of that rule of your society, which directs that, on this the day of general meeting for the year, the members should assemble for the celebration of divine service in your parish church.* It seems to prove that those who made it were not unmindful of Him from whom all good things do come—of Him without whom nothing is strong, nothing is holy. Remember, my brethren, that no man, however wise, no plan, however well-laid, no society, however rich or well-supported, can prosper without his blessing. He can enrich one man speedily. He can as speedily cast the richest and the wisest, the healthiest and the strongest, down even to the ground. At his will your Society may flourish, at his command it may be utterly and entirely impoverished. To Him, therefore, I trust, that, since you entered this place, you have addressed your praises and your prayers; your praises for past and innumerable favours, your prayers for all things requisite and necessary as well for your bodies as your souls. To Him, I trust, again, before you leave this house of His holiness, you will once more direct your petitions and thanksgivings. And, when you go hence, take ye good heed that the remainder of the day be spent in accordance with this beginning. Let there be cheerfulness, let there be a merry heart, which is a continual feast; but let there be nothing done or said, which may endanger the favour of a jealous though gracious God; nothing which may dispose him to withdraw from you the light of his countenance, the blessing of his heavenly and divine protection.

And now to Him &c.

D. J. E.

* Preached on Whit-Monday.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXII.

FATHERS OF THE THIRD CENTURY.

TERTULLIAN.—(continued.)

Quid Tertulliano eruditius, quid acutius?—Jerom. *Epist. ad Magn.* 84.

THE Tract *de Fugâ in Persecutione*, is addressed to a Christian named Fabius who had inquired of Tertullian whether it was lawful to avoid persecutions by flight. Since the composition of his Treatise *de Patientia*, the rigid Montanist had adopted severer notions on this subject; and he maintains (§§. 1—5.) that any attempt to escape them is at once foolish and wicked, inasmuch as we cannot, on the one hand, avert the counsels of God, who sends them as trials of faith; and it is sinful, on the other, to oppose the divine will. Our Saviour's injunction, in Matt. x. 23. applied, he observes (§§. 6, 7.), to the apostles only, because their death, in the outset of their ministry, would have been fatal to the spread of Christianity; and the same remark extends (§. 8.) to Christ himself, in withdrawing himself from the fury of the Jews; whereas the prayer in his agony, that *the cup might pass from him*, was immediately qualified by the clause of resignation,—“*Not my will, but thine be done.*” After some further attempts to substantiate his argument, by reason and by Scripture (§§. 9, 10.), he adverts to the fact, that not only individuals, but churches, had sometimes purchased their deliverance from persecution; and reprobates the practice, as diminishing the number of martyrs (§. 11.). *Quod times, redimis*, he continues (§. 12.); *ergo fugis: pedibus stetisti; eucurristi nummis*: compares such conduct to the treachery of Judas; and concludes (§§. 13, 14.) in terms of severe condemnation against those who resort to it.

In the Treatise *de Monogamiâ* (§. 3.) Tertullian states that it was written 160 years after St. Paul's First Epistle to the Corinthians; but though a precise date has thence been assigned to the writing, he seems to speak only in general terms; so that it can only be ascertained to be prior to the Tract *de Jejuniis*, which has a reference to it. The author commences by adopting a middle course between those heretics who abjure marriage altogether, and the orthodox (*Psychici*), who allow its repetition; and maintains (§. 1.) that *marriage is one as God is one*. He argues (§§. 2, 3.) that the declaration of St. Paul, *it is good for a man not to touch a woman*, tends to the prohibition of marriage; that his words, *it is better to marry than to burn*, are accommodated to the infirmities of human nature; and that Christ had prepared the minds of his followers to expect severer injunctions from the Paraclete. Several examples of monogamy, and a variety of inferences in its favour, are then drawn from the Old Testament (§§. 4—7.); Zachariah, the father of John the Baptist, and Peter, whom he supposes to have been the only married apostle, are cited from the New (§. 8.); a long discussion, founded upon the several precepts of Christ and St. Paul with reference

to the subject, ensues (9—13.); and the forbearance of the Paraclete in merely forbidding second marriages, when he was competent to enjoin perpetual celibacy, is extolled (§§. 14, 15.). The tract proceeds with ridiculing the plea of the infirmity of the flesh, as urged in defence of repeated marriage (§. 16.); and, after holding up the example of Dido, who was pleased to die rather than incur a second marriage, thus concludes (§. 17.):—*Pontifex Maximus et Flaminica nubunt semel. Cereris sacerdotes, viventibus etiam viris et consentientibus, amicæ separatione viduantur. Sunt et quæ de totâ continentia judicent nos, virgines Vestæ, et Junonis Achaicæ, et Dianæ Scythicæ, et Apollinis Pythiæ. Etiam bovis illius Ægyptii antistites de continentia infirmitatem Christianorum judicabunt. Erubescere, caro, quæ Christum induisti. Sufficiat tibi semel nubere, in quod a primordio facta es, in quod a fine revocaris. Redi in Adam vel priorem, si in novissimum non potes. Semel gustavit ille de arbore, semel concupiit, semel pudenda protexit, semel Deo erubuit, semel ruborem suum abscondit, semel de Paradiso sanctitatis exulavit, semel exinde nupsit. Si in illo fuisti, habes tuam formam; si in Christum transisti, melior esse debebis. Exhibe tertium Adam, et hunc digamum, et tunc poteris esse, quod inter duos non potes.*

The fasts observed by the primitive Church were the *Paschal Fast*, on which a total abstinence from food was deemed obligatory on all Christians during the interval between Christ's crucifixion and resurrection; and the voluntary fasts of the *Dies Stationarii*, or half-fasts on Wednesday and Friday in every week; and the *Xerophagiæ*, or self-appointed days of individual abstinence from flesh and wine. These the Montanists observed with the utmost severity and rigour; and several others, of considerable duration, were also enjoined by the founder of their sect; in defence of which, against the more lax discipline of the orthodox, Tertullian wrote his *Tract de Jeuniis*. After some preliminary remarks (§§. 1, 2.), he urges the general obligation to frequent fasting, from the nature of the sin of Adam, who fell by yielding to his appetite; so that the mortification of the appetite is the surest way to regain the favour of God (§. 3.); the increased liberty respecting food after the flood, which was extended from vegetable to animal diet, being designed to afford the opportunity of pleasing God by voluntary abstinence (§. 4.). The law, however, made a distinction between clean and unclean meats, in order to prepare the way for the more rigid fasts of the Gospel (§. 5.), which tend to invigorate the mental energies (§. 6.), and render the faculties more alive to the exercise of devotion. Having adduced a variety of instances from the Old and New Testament, in which fasting had been the means of averting the vengeance, and obtaining the blessing, of God (§§. 7—10.), Tertullian maintains that this divine testimony to the favourable acceptance of facts intimates their perpetual importance (§. 11.). He then observes, that the Christian is fitted by abstinence to encounter the trials of persecution (§. 12.), and condemns (§§. 13—19.) a variety of abuses which had crept into the discipline of the Church.

Jerome, in his *Epistle to Damaus*, notices the change which had taken place in Tertullian's opinions in the interval between the writing of the *Tracts de Pœnitentia* and *de Pudicitia*, to which he alludes himself also in the commencement of the latter. It appears that some

prelate, probably Zephyrinus, bishop of Rome, had issued a decree, by which the crimes of adultery and fornication might be remitted. After a high eulogium on *chastity*, which he describes as a *rare virtue, seldom either perfect or lasting*, he inveighs against the author of the decree in question, to whom he applies the sarcastic titles of *Pontifex Maximus* and *Episcopus Episcoporum* (§. 1.). Drawing a line of distinction between *delicta majora* and *minora*, he maintains that for those who are guilty of the former there is no remission in the Church, and that they can be pardoned by God only (§§. 2—18.) Then follows a classified list of remissible and irremissible offences; and the tract proceeds in a continued strain of denunciation against sins of unchastity,* for which Christ himself will refuse to intercede (§§. 19, 22.). *Cui non accedit* (he observes in §. 19.) *aut irasci inique aut ultra solis occasum, aut et manum immittere, aut facile maledicere, aut temere jurare, aut fidem pacti destruere, aut verecundia aut necessitate mentiri? In negotiis, in officiis, in quæstu, in victu, in visu, in auditu quanta tentamur! ut si nulla sit venia istorum, nemini salus competat. Horum ergo erit venia per exortorem Patris, Christum. Sunt autem et contraria istis, ut graviora, et quæ veniam non capiant; homicidium, idololatria, fraus, negatio, blasphemia, utique et mæchia et fornicatio, et si qua alia violatio templi Dei.*†

The *Apology*, which stands at the head of those works of Tertullian which were written, *in all probability*, after his lapse into Montanism, having been previously analysed; the *Tract de Pallio* stands next for examination. Of this piece the date has been already considered in connexion with the supposed circumstances under which it was produced. It is a short satirical composition, addressed to the Carthaginians, in vindication of his assumption of the *pallium* instead of the *toga*, and returning the taunts with which his change of dress had been visited. A lively vein of humour runs through the whole five chapters.

Tertullian has informed us that the materials of his Treatise *against the Valentinians* were derived from the writings of Justin, Miltiades, Irenæus, and Proculus. It is, in fact, little else than an exposure, and therein a confutation, of the absurd tenets of these heretics, taken from the first of the five books of Irenæus; and as the system therein developed has been explained in detail, in the account which has been already given of that Father,† it is superfluous to repeat the analysis.

The Address *ad Scapulam* assimilates with the *Apology*. It is an appeal to *Scapula*, the governor of Africa, in behalf of the persecuted Christians; not because they feared to die, but because that love, which they were taught to have even for their enemies, induced the wish to dispose them to a better mind (§. 1.). Tertullian insists (§. 2.) upon the right of private judgment in matters of faith; and upon the impolicy of

* So severe is Tertullian's anger against unchastity, that he shuts the door of repentance even against those who contract a second marriage. In §. 1. he writes:—*Ideo durissime nos, infamantes Paracletum disciplinæ enormitate, digamos foris sistimus; eundem liminis liminis mæchis quoque et fornicatoribus figimus, jejunas pacis lacrymas profusuris, nec amplius ab Ecclesiâ quam publicationem dedecoris relaturis.*

† Compare adv. Marcion. iv. 9.

‡ See "Christian Remembrancer" for 1831, Vol XIII. p. 614.

punishing those whose loyalty was unquestionable. He affirms at the same time that God will not suffer those who love him to be tortured with impunity; and, referring to a total failure of the harvest in Africa, to an extraordinary deluge of rain in the year preceding that in which the address was written, and to a total eclipse of the sun at Utica, as manifestations of the divine displeasure (§§. 3, 4.), he concludes (§. 5.) by calling upon Scapula to consider that an obstinate perseverance in his cruel design would effect nothing less than the desolation of Carthage; for the whole body of Christians would as readily submit to death as the party who had once presented themselves before the tribunal of Arius Antoninus, the proconsul. On this occasion, either wearied with punishing, or influenced by compassion, and seeing the resolution of the survivors yet unsubdued, he dismissed them with the exclamation, ὦ εὐλοῖ, εἰ θέλετε ἀποθνήσκειν, κρημνοὺς ἢ βρόχους ἔχετε. There is an allusion in §. 3. to an eclipse which is supposed to have happened A.D. 210. and in §. 4. to the destruction of Byzantium, A.D. 196; so that the tract was probably written after the author's lapse into Montanism, though it contains no traces of the heresy. Scaliger thinks it was one of the latest of Tertullian's works, and written about the year 217.

There is an allusion in the Tract *de Coronâ* (§. 6.) to a work on *Public Spectacles*, which Tertullian had written in Greek; but whether the Latin Tract *de Spectaculis* is a translation from this Greek original, or a different performance, is uncertain. Its date has been assigned by some to the twelfth year of the Emperor Severus, A.D. 204, when the *Secular games* were celebrated at Rome;* but it is manifest from several passages† that it was written, not at Rome, but at Carthage: and it contains some probable, though uncertain, indications of the Montanist heresy.† The object of the writer is to prove that a Christian could not be present without sin at any of the public games. In the first place, he observes that they were all instituted in honour of some Pagan deity, so that they were idolatrous meetings, and attendance at them is expressly forbidden in the beginning of the first Psalm (§§. 1—9.). With respect to scenic representations, he refers them to the invention of dæmons (§§. 10—24.), observing (§§. 15.) that *seculum Dei est, secularia autem Diaboli*; and argues against the inconsistency (§. 25.) of raising the same hands in prayer to God, and to applaud a dæmon; and of saying *Amen* with the same mouth which gives testimony to a gladiator. He then relates a story of a Christian woman (§. 26.), who returned from a theatre possessed with a devil; and when the exorcist demanded how he had dared to assault one of the faithful, the dæmon replied: *Constantier et justissime quidem feci, in meâ eam inveni*. To another woman a linen cloth had appeared in a dream, on which was inscribed, with accompanying expressions of abhorrence, the name of an actor, whom she had seen on the same day at the theatre; and such was the effect upon her mind, that she did not survive five days. After some further observations on the danger of attending these spectacles (§§. 27—30.), the Tract concludes.

* See §§. 7, 11, and observe the use of the word *Præsidia* in c. 30.

† See §. 29. and compare §. 30. with Adv. Marcion. iv. 43.

The Tract *de Idololatriâ* contains no decisive marks of Montanism, but a reference in §. 13. to the Tract *de Spectaculis*, proves it to have been written subsequently to that work. Describing idolatry as *principale crimen generis humani, summus seculi reatus, tota causa judicii* (§. 1.), Tertullian ascribes its origin to the seducing inventions of dæmons (§§. 2—4.), and, in reply to those who believed that it consisted only in partaking in the religious worship of idols, points out a variety of trades and occupations which could not be exercised apart from this sin. It was not only inconsistent with the profession of Christianity to *make an idol*, though some artificers of idols had even been admitted into holy orders (§§. 4—7.), but to build, repair, or adorn an idol temple (§. 8.). Astrologers (§. 9.), teachers of the heathen mythology (§. 10.), and merchants (§. 11.) who dealt in frankincense, or any article of idol worship are obnoxious to guilt; nor is any parent excusable who brings up his children to such pursuits (§. 12.). Neither ought a Christian to pay or receive money on the legal days, because they were dedicated to some heathen god (§. 13.); or to comply with any Gentile customs (§. 14.), such as suspending garlands at his door on occasion of any public rejoicing, for which a person had suffered severely in a vision, though his servant had done it without his knowledge (§. 15.). Tertullian also considers it improper for a Christian to exercise the functions of a magistrate, inasmuch as the insignia of office belonged to those pomps and vanities which he renounced at baptism (§§. 16—18.), or to enlist as a soldier (§. 19.), or to make an adjuration in the name of any heathen god (§§. 20, 21.). In a word, God requires us to flee from idolatry, and we are bound to make every sacrifice, and to endure the very extremes of persecution, rather than afford the remotest sanction to any idolatrous rite (§§. 22—24.).

There is a reference in the first book *de cultu Fœminarum* (§. 8.), which shews that this work also was posterior to the tract *de Spectaculis*. Tertullian opens his address by observing that the apostate angels, smitten with the beauty of women, explained to them the properties of metals, the virtues of plants, and the powers of divination and enchantment (§§. 1, 2.). Knowing that the book of Enoch, from whence his account is taken, was not received into the Jewish canon, he defends its authenticity by the testimony of Jude; and intimates that the Jews rejected it because it predicted the advent of Christ (§. 3.). He then proceeds to reprobate the vanity of Christian women (§§. 4—8.), which led them to outstrip the Gentiles in the splendour of dress and external ornaments; and recommends the avoidance of unnecessary expenses in the decoration of the person. In the second book he represents *Chastity* as the priestess of the temple of God (§. 1.), and maintains that the Gentiles had no notion of the real excellence of this virtue (§§. 2—4.). He condemns the custom of painting the cheeks, daubing the eye-brows, plaiting and dyeing the hair, and other follies of a like nature; and advises a total abstinence from those incentives to female vanity with which the angels acquainted their earthly brides (§§. 5—10.). He observes that all things which are lawful, are not expedient; advises the rejection of terrestrial in the hope of celestial ornament (§§. 11—13.); and thus concludes:—*Prodite vos, medicamentis et ornamentis extractæ, Prophetarum et Apostolorum sumentes de simplicitate candorem, de pudicitia ruborem, depictæ oculos verecundia, et os taciturnitate, inserentes*

in aures sermones Dei, adnectentes cervicibus jugum Christi; caput maritis subjicite, et satis ornatae eritis; manus lanis occupate, pedes domi figete, et plus quam in auro placebitis. Vestite vos serico probitatis, byssino sanctitatis, purpurâ pudicitiae. Taliter pigmentatae, Deum habebitis amatorem.

THE BISHOPS' RIGHT OF PEERAGE,

Which, either by Law or ancient Custom, doth belong unto them.

BY PETER HEYLYN, D.D.—A.D. 1640.

(Continued from page 297.)

SINCE the restoring of the Bishops to their place and vote in the House of Peers, I find a difference to be raised between a peer of the realm and a lord of the Parliament; and then this inference, or insinuation to be built upon it, that though the Bishops are admitted to be lords of Parliament, yet they are not to be reckoned amongst the peers of the realm; the contrary whereof I shall endeavour to make good in this following Essay, and that not only from the testimony of approved writers, but from unquestioned records, book-cases, Acts of Parliament, and such further arguments as may be able to evince the point which we have in hand.

But first perhaps it may be said, that there is no such difference in truth and verity betwixt a lord of Parliament and a peer of the realm, but that we may conclude the Bishops to be peers of the realm, if they be once admitted to be lords of Parliament, concerning which take this from Chief Justice Coke, where he affirms That only a lord of Parliament shall be tried by his peers, being lords of Parliament, and neither noblemen of any other country, nor others that are called lords and are no lords of Parliament, are accounted peers, that is to say peers within this statute, (he meaneth Magna Charta, or great charter of England, the ground of all our laws and liberties to this very day,) by which it seems that he conceived a peer and a lord of Parliament to be terms equivalent, every peer of the realm being a lord of Parliament, and every lord of Parliament a peer of the realm, which clearly takes away the pretended difference that is made between them.

But, secondly, admit the distinction to be sound and solid, yet it will easily be proved that Bishops are not only lords of Parliament, but peers of the realm. In order whereunto we must take notice of some passages in our former Treatise, touching the Bishops' place and vote in Parliament, that is to say, that from the first planting of the Gospel in the realms of England, parcelled at that time amongst several kings, the Bishops always had the principal place in their common councils, which the Saxons call by the name of Wittenegemote, or the assembly of wise men, and afterwards in the time of the Normans, took the name of Parliaments. In all which interval from Ethelbert, the first Christian King of Kent, in the year of our Lord 605, till the death of Edward the Confessor, which happened in the year 1066, no common council of the Saxons had been held without them, and all this while they held their

courts by no other tenures than *purâ et perpetuâ Eleemosynâ*, (*franke almoigne*, as our lawyers call it,) discharged from all attendances upon secular services. And therefore they could sit there in no other capacity than *ratione officii et spiritualis Dignitatis*, in regard of their episcopal function; which, as it raised them to an height of eminence in the eye of the people, so it was probably presumed that they were better qualified than the rest of the subjects (as the times then were) for governing the great affairs of the commonwealth.

But when the Norman Conqueror had attained the crown, he thought it an improvident course to suffer so much of the lands of the nation as then belonged unto the prelates (whether Bishops or Abbots) in the right of their churches to be discharged from doing service to the State, and therefore he ordained them to hold their lands *sub militari servitute*, either *in capite*, or by baronage, or some such military hold whereby they were compellable to aid the kings in all times of war, with men, arms, and horses, as the lay-subjects of the same tenure were required to do; concerning which our learned antiquary out of Matthew Paris informs us thus, viz. "*Rex enim Gulielmus Episcopatus, et Abbatias, quæ baronias tenebant in purâ et perpetuâ Eleemosynâ et eatenus ab omni servitute militari libertatem habuerunt, sub servitute statuit militari, irrotulans singulos Episcopos, et Abbatias pro voluntate sua, quot milites sibi et successoribus hostilitatis tempore à singulis voluit exhiberi.*" Which, though at first it was conceived to be a great disfranchisement, and an heavy burden to the prelacy, yet Cambrden very well observes that it conduced at last to their greater honour in giving them a further title to their place in Parliament, a claim to all the rights of peerage, and less obnoxious to disputes, if considered rightly, than that which formerly they could pretend to; so that from this time forwards we must look upon them in all English parliaments not only as Bishops in the Church, but as peers and barons of the realm, of the same tenure, and therefore of the same preeminence with the temporal lords. Which certainly must be the reason that the Bishops of the Isle of Man are not called to Parliament, because they hold not of the king by barony, as the rest of the English Bishops do, but hold the whole estate in lands from the Earl of Darby.

"Thus also," saith a learned lawyer, "every archbishopric and bishopric in England are of the king's foundation, and holden of the king, *per baroniam*, and many abbots, and priors of monasteries, were also of the king's foundation, and did hold of him *per baroniam*, and in this right the Archbishops and Bishops, and such of the abbots and priors as held *per baroniam*, and were called by writ to Parliament, were lords of Parliament: and yet not lords of Parliament only, but peers and barons of the realm, as he shall call them very shortly on another occasion."

In the mean time, we may observe that by this changing of their tenure, the Bishops frequently were comprehended in the name of barons, and more particularly in that passage of Magna Charta, where it is said, "*Comites et barones non amercientur nisi per pares suos,*" that earls and barons are not to be amerced but by their peers; concerning which, the said great lawyer tells us thus, viz. "That though this statute (as he calls it) be in the negative, yet long use hath prevailed

against it, for now the amerciamment of the nobility is reduced to a certainty, viz. a duke 10*l.* an earl 5*l.* a Bishop that hath a barony 5*l.* where plainly Bishops must be comprehended in the name of barons, and be amerced by their peers, as the barons were, though afterwards their amerciamments be reduced to a certainty, as well as those of earls and barons in the times succeeding. And then if Bishops be included in the name of barons, and could not be legally amerced but by their peers, (as neither could the earls or barons by the words of this charter,) it must needs follow that the Bishops were accounted peers as well as any either of the earls or barons by whom they were to be amerced." And for the next place, we may behold the Constitutions made at Clarendon, the tenth year of King Henry II. A.D. 1164, in which it was declared as followeth, viz. "Archiepiscopi, episcopi, et universæ personæ regni qui rege tenent in capite, habeant possessiones suas de rege sicut baroniam, et inde respondeant justiciariis, et ministris regis, et sicut cæteri barones, debent interesse curiæ regis cum baronibus quousque perventum sit ad diminutionem membrorum, vel ad mortem:" where first, I think, that those words, *universæ personæ*, are to be understood of none but ecclesiastical persons (according to the notion of the word *persona* in the common law), and so to comprehend the regular Clergy, as well as the Archbishops and Bishops. But, secondly, if we must understand it of the laity also, it must needs follow thereupon, that all which held their lands of the crown *in capite* were capable in those times of a place in Parliament. And so it seems they had in the reign of King John, and afterwards in the reign of King Henry III.; but in the last years of the said King Henry, and by the power and prudence of King Edward I. were brought into a narrower compass, none being admitted to appear, and attend in Parliament, but such as he thought fit to summon by his royal mandate.

And hereunto, as well our choicest antiquaries, as our most eminent lawyers, do consent unanimously. "But here is to be noted," saith Chief Justice Coke, "that if the king give lands to any one *tenendum per servitium baronis de rege*, he is no lord of Parliament till he be called by writ to the Parliament, which, as he there declares for a point of law, so is it also verified in point of practice, out of the old record, entitled *Modus tenendi Parliamentum*, in which it is affirmed, 'Ad Parliamentum, summoniri, et venire debere Archiepiscopos, Episcopos, abbates, priores, et alios majores Cleri, qui tenent per comitatum, aut baroniam, ratione hujusmodi tenuræ,' that all Archbishops, Bishops, priors, and other prelates of the Church, who hold their lands either in right of their counties, or in right of their baronages, were to be summoned, and come to Parliament in regard of their tenures; where we may see, that though they had a *jus ad rem* in regard of their tenures, yet they had no pretence to their *jus in re* but only by the writ of summons." And, secondly, whereas the *Modus* speaks of some Bishops which were to be called to the Parliament in the right of their counties, I think he means it of the Bishops of Durham and Ely which enjoyed all the rights and privileges of a county palatine in their several circuits. By which we see, that to the making of a baron or a lord of Parliament, it is not only necessary that he hold by barony, but that he have his writ of summons to attend the service, which puts a signal difference between lords of Parliament,

and such as are called lords in respect of their birth, or in regard of some great offices which they hold in the State; of the first sort whereof are all the eldest sons of earls and upwards, who are not only honoured with the name of lords, but challenge a precedence by the rules of heraldry before all the barons of the realm, and yet can lay no claim to the rights of peerage, unless perhaps they may be summoned to the Parliament in their fathers' life-time. And so it happened in the case of the earl of Surry, the eldest son of Thomas Lord Howard, duke of Norfolk, arraigned in the last days of King Henry VIII., and tried by a jury of twelve men, because, not being called to Parliament in his father's life-time, he could not be considered as a peer of the realm. And in the last sort, we may reckon the Lord Chancellor, the Lord Treasurer, the Lord Privy Seal, the Lord President of His Majesty's Council, the Lord High Chamberlain, the Lord Admiral, the Lord Steward, and the Lord Chamberlain of his Majesty's Household, the Lord Warden of the Cinque Ports, and the three Chief Judges, who, if they be not otherwise of the rank of barons, can plead no title to their peerage, nor to vote in Parliament; and so it happened in the case of Sir William Stanley, Lord Chamberlain to King Henry VII., tried by a jury of twelve men in a case of treason, without relation to his great office or title of lord. Most true it is that some of these great officers have their place in Parliament, and so have all the Judges of the Courts of Westminster, the Master of the Rolls, the Masters of the Chancery, the King's Attorney General, and perhaps some others, all summoned to attend the service by especial writs; but they are only called to advise the Court, to give their judgment and opinion when it is demanded, but not to canvass, or debate, and much less to conclude in any business which is there discoursed of, as both the Bishops and the temporal lords are empowered to do, which difference appears in the writs themselves; for in the writ of summons to the judges and the rest here mentioned, the words run thus: viz. "Quod intersitis nobiscum, et cum cæteris de concilio nostro (and sometimes nobiscum only) supra præmissis tractaturi, vestrumque consilium impensuri." But in the writ of summons to the Bishops and the rest of the peers, we shall find it thus, viz. "Quod intersitis cum prælatis, magnatibus, et proceribus super dictis negotiis tractaturi, vestrumque consilium impensuri," &c. which writs of summons to the Bishops and the temporal peers are the same verbatim, but that the Bishops are required to attend the service, *sub fide et dilectione*, the temporal peers, *sub fide, et ligeantia, quibus nobis tenemini*. Upon which premises it may be rationally inferred that the Bishops of this Church were reputed barons, (a baron and a barony being *conjugata*), and being barons, have as good a claim to the right of peerage as any of the temporal lords, who hold as well their peerage as their place in Parliament by no other tenure; for that a baron of the realm and a peer of the realm are but terms synonymous, and that the Bishops of the Church of England are both peers and barons hath been proved before, and may be further evidenced from that which they affirmed to the temporal lords convened in Parliament at Northampton under Henry II. for the determining of the differences betwixt the king and Thomas Becket, Archbishop of Canterbury, which the temporal lords would fain have thrust upon the Bishops as more competent judges, to which the Bishops thus replied,

viz. "Non sedemus hic Episcopi, sed barones, nos barones, vos barones, pares hic sumus;"—"We sit not here," say they, "as Bishops only, but as barons also, we are barons and you are barons, here we sit as peers." Their sitting in the Parliament was in a right of their baronies; and in the right of their baronage they were also peers, and peers to all intents and purposes as well as any others, whether earls or barons, who had vote in Parliament. This appears further by the words of Archbishop Stratford, who, being suspended from his place in Parliament by King Edward III. came boldly to the doors of the House, and turning towards those that attended there, thus maintained his claim: "*Amice Rex, me ad hoc Parliamentum scripto sua vocavit, et ego tanquam major par regni post regem et primam vocem habere debens in Parlamento, jura Ecclesiæ meæ Cantuariensis vendico et ideo ingressum in parliamentum peto;*" which makes it plain that the Archbishop did not challenge a place in Parliament, as the first peer of the realm, and one that ought to have the first voice in all English Parliaments, either by way of favour or of custom only, but as a power and privilege which he ought to have (*habere debens* as the words are) in right of his See.

Proceed we to the case of John, Bishop of Winchester, in the reign of the said King Edward III. who, having departed from the Parliament without leave from the king, was for the same accused and prosecuted at the king's suit by one Adam de Fincham, His Majesty's Attorney or Solicitor General, to which action the Bishop did appear and put in his plea, in which he doth maintain himself to be a peer of the realm, and therefore to be tried by Parliament for the said offence, which in a time of Parliament was committed by him. But take the whole record with you for the more assurance: "*Et prædictus Episcopus in propriâ personâ suâ venit et defendit omnem contemptum, et transgressionem. Et quicquid, &c. Et dicit quod ipse sit unus de paribus regni, et prælatus sacrosanctæ Ecclesiæ, et jus venire ad Parliamentum domini regis per summotionem, et pro voluntate ipsius domini regis cum sibi placuerit, et dicit quod si quis eorum erga dominum regem in Parlamento aliquo delinqueret, in Parlamento debet corrigi et emendari, in non alibi minori curiâ.*" And this record proves plainly that he challenged his right of peerage, though by my author it is brought for another purpose, that is to say, that misdemeanours and offences which are done in Parliament ought not to be inquired into, or punished in a lower court, contrary to the power and practice of the kings of England in all times foregoing.

Now that which was affirmed by the Bishop of Winchester in reference to his right of peerage, was generally challenged by all the Bishops in the time of King Richard II. on the impeachment of the duke of Ireland, and some others in the Court of Parliament. At which time being to withdraw themselves by the canon law which had prohibited all Clergymen from intermeddling in *causa sanguinis*, they made this following protestation to preserve their rights:—

"In Dei nomine Amen, cum de jure et consuetudine regni Angliæ ad Archiepiscopum Cantuariensem qui pro tempore fuerit nec non cæteros suos, suffraganeos, confratres, et coepiscopos, abbates et priores, aliosque prælatos quoscunque per baroniam de domino nostro rege tenentes, pertinet in Parliamentis regis quibuscunque ut pares regni prædicti

personaliter interesse, ibidemque de regni negotiis et aliis ibidem tractari consuetis, cum cæteris dicti regni paribus, et aliis consulere, ordinare, statuere, et definire, ac cætera facere quæ Parliamento tempore ibid. Imminent facienda, in quibus omnibus et singulis nos Willielmus Cantuariensis Archiepiscopus totius Angliæ primas, et apostolicæ sedis legatus pro nobis, nostrisque suffraganeis coepiscopos, et confratribus, nec non abbatibus, prioribus et prælatis omnibus supradictis protestamur, et eorum quilibet protestatur, quis per se vel procuratorem, si fuerit modo præsens, et publicè et expressè quod intendi volumus, ac vult eorum quilibet in hoc præsentī Parliamento et aliis, ut pares regni prædicti more solito interesse, considerare, tractare, ordinare, statuere, et diffinire, ac cætera exercere cum cæteris jus interessendi habentibus eisdem, statis et ordine nostris et eorum cujuslibet in omnibus semper salvis. Verum quia in præsentī Parliamento agitur de nonnullis materiis in quibus non licet nobis alicui eorum juxta sacrorum canonum instituta, quomodolibet personaliter interesse; eo propter pro nobis, et eorum quolibet protestamur, et eorum quilibet hic præsens etiam protestatur quod non intendimus, nec volumus, sicuti de jure non possumus, nec debemus intendi, nec vult aliquis eorundem in præsentī Parliamento, dum de hujusmodi materiis agitur, vel agetur, quomodolibet interesse, sed nos et eorum quemlibet in eâ parte penitus absentare, jure paritatis nostræ et cujuslibet eorum interessendi in dicto Parliamento, quoad omnia, et singula ibidem exercenda, et eorum quilibet statu et ordine semper salvo. Ad hoc insuper protestamur, et eorum quilibet protestatur, quod propter hujusmodi absentiam non intendimus, nec volumus, nec eorum aliquis intendit, nec vult quod habet processus et habend' in præsentī Parliamento super materiis ante dictis, in quibus nec possumus nec debemus, et permittitur interesse quantum ad nos, et quemlibet eorum attinet futuris temporibus, quomodolibet impugnentur, infirmantur seu etiam revocentur."

In which record we may observe, first, That the Bishops and the rest there mentioned held their lands by baronage; secondly, That they were summoned to the Parliament in regard of their tenures; thirdly, That being called to serve in Parliament, they sat there as peers, and gave their counsel in all matters and affairs of moment, which were therein handled; fourthly, That though to testify their obedience to some canons which were then in force, they did withdraw their personal presence at the time of trial, yet they did it with a *salvo jure paritatis* not to infringe the rights and privileges which belonged unto them in regard of their peerage. And finally, we may observe, that this protestation is not only extant in the *Antiquitates Britannicæ* (to which the margin doth refer us) but at the desire of the said prelates, the good leave of the king, and the consent of all the peers which were there assembled, it was entered in the journal of the House of Peers, where it still continues.

(To be continued.)

A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

LETTER II.—PART II.

(Continued from p. 302.)

METHODISM was established upon Church principles, and avowedly as an auxiliary to the Establishment. The general machinery is very similar. For parishes, the Methodists have circuits; for Incumbents and Curates, superintendants and preachers; for Archdeaconries, districts, each with its chairman; for Priests and Deacons, preachers in full connexion, and on trial; of whom the last, like Deacons, are not allowed to administer the sacrament; and the Conference is an imitation of Episcopal authority. They disclaim the name of Dissenters, and profess to unite with the Church as closely as possible. When they have service in church hours, they are required by their rules to use the Liturgy, or at least the lessons for the day; and in many country places they still time their service to allow the people afterwards to attend the Church. The administration of the sacrament is permitted, but not encouraged; their preachers are not required to administer it, and it is never held on the same day as in the parish church. Their preachers, for whom no particular education is required, but who are admitted very cautiously, after repeated and strict examinations, are usually men of good sense, and have much improved within the last few years. Obvious causes raise their character far above that of dissenting ministers. The Wesleyan preacher is less sectarian, because he regards his system but as an auxiliary to a superior and parent Establishment. His views are more enlarged, because they comprehend one great society, instead of being narrowed within the walls of a single meeting-house. Secured in easy circumstances, he is raised above all the shifts and meannesses which poverty forces upon the majority of dissenting teachers. Ruling his flock, he is enabled to feel a self-respect, and to act with a faithfulness and independence to which they must be strangers. Their labours are heavy. Not many of them preach fewer than seven or eight sermons in a week, and their other prescribed duties are not inconsiderable. They often die in their seasoning. They never remain longer than three years in a circuit, and seven years must elapse before they are re-appointed to the same place.

The secular business of Methodism is conducted with admirable regularity. The meeting-houses are built partly by subscriptions, and partly by loans obtained at the common rate of interest, the creditors being usually appointed the trustees, and all the pew-rents, collected by a "chapel steward," are assigned to pay the interest and principal. The preacher is supported by a small weekly contribution from each member, collected by the class leader, and by a quarterly payment at the renewal of the tickets of membership. These are paid to the "Society's steward," who is treasurer for the individual meeting, and by him to the "Circuit steward," who is general treasurer and paymaster for the circuit. As a general rule, three hundred members are expected to support a married preacher, and every two hundred to raise an allowance for a child: but where a preacher's family is below or above

the rule, the district receives the surplus, or pays the deficiency. The preacher receives a salary in quarterly payments, under the name of "quarterage;" a weekly allowance as "board money;" an allowance for his wife, and for each child, and a furnished house. His bills for taxes and repairs, new furniture, horse-hire, medical attendance, and postage, are also paid. The average to each may be 120*l.* per annum. If disabled by long sickness or infirmity, he receives a diminished stipend as a supernumerary. There is a superannuation fund for a certain number. The widow receives a pension. The children are educated at schools supported by subscription, and by an annual congregational collection. Embarrassed chapels are aided by a "Chapel fund," raised by the same means. Needy circuits are relieved, and extraordinary expenses paid from the "Contingent fund," amounting to 10,000*l.* or 12,000*l.* per annum, of which above 8,000*l.* arises from the yearly and July collections, and the remainder from the sale of their books, of which they have a list, including their Hymn-book and Magazine, which they print and publish at an establishment of their own, and which are sold by the preachers.

Yet the result is far from satisfactory. The first and most striking failure in Methodism is its want of equal success where its services are the most needed,—in large towns. Thus, the number of its members for six of the principal towns in England, is as follows:

	1832.	Increase in 10 Years.
London	10,238.....	2,089
Liverpool.....	4,065.....	365
Birmingham	1,919.....	419
Manchester and Salford	6,476.....	1,570
Leeds	5,626.....	626
Bristol.....	2,861.....	281

An average of one member to seventy inhabitants, while the proportion for the rest of England and Wales is one to fifty-four; and an average annual increase of one member to four thousand inhabitants, instead of one to three thousand, as for other parts. Methodism was established in all these places very early. At the first general return of members for all the circuits, in 1767, when all in connexion were 25,911, London reported 2,250; Bristol, 1,064; and Leeds, 1,120. Manchester appears first in 1775 with 1,060 members; and Liverpool in the same year with 820; and in 1780, Birmingham is a distinct circuit with 681.

Another very serious consideration arises from the check displayed by Methodism in its general advance. While unlimited scope exists for its exertions, it should increase in an accelerating ratio, since every addition should strengthen it for new efforts; but its rate of success has been declining for the last twenty years. The following table exhibits its increase for England and Wales for successive ten years from 1772, when its numbers were 26,988, to the last Conference.

	Actual Increase.	Increase per Cent.
1772 to 1782.....	12,172.....	45
1782—1792.....	20,139.....	51
1792—1802.....	32,357.....	54
1802—1812.....	61,430.....	66
1812—1822.....	55,208.....	36
1822—1832.....	43,891.....	21

The causes of this relative decline may be clearly traced. The great

and rapid increase of Methodism, arose chiefly out of attachment to the Church, in the multitudes who, from deficient church-room, or other local causes, were unable to attend her services, and therefore availed themselves of the ministrations of a sect, which claimed to be an auxiliary. Thus, the five largest Wesleyan chapels in Cornwall, where Methodism is more flourishing than in any other part of England, are those at Penzance, Camborne, Redruth, Truro, and St. Austell. In all these the population has increased prodigiously. In the five towns, and their respective parishes, it is now 47,571, while there is scarcely church-room for 10,000. In these towns, and in the surrounding districts which with them form the circuits, Methodism has 9,554 members (one twenty-sixth of its number in England and Wales), and probably 25,000 hearers. Yet even now, it is common at the village stations, to have no service in church-hours; the Methodists act as teachers in the Church Sunday Schools; and we find the Prayer-Book, and Wesley's Hymns, side by side, in almost every cottage. As an additional proof, that attachment to the Church has determined the preference for Methodism, Dissent has laboured in vain to establish a single prosperous "cause" in any part of this district; and its failure presents an equally striking contrast to the success of Methodism, in other parts of the county. In the large village of Flushing are a Wesleyan and a Dissenting Meeting, both dependents upon larger ones at Falmouth, and established nearly at the same time. The Wesleyan congregation numbers from 200 to 300, the Dissenting one, from eight to twenty. Two similar meeting-houses, connected with Redruth, were built in St. Day, a village in the great mining parish of Gwennap. St. Day has grown to a market town, for the population of the parish has increased to 8,539; but the dissenting meeting has declined, and a single person has been known to form the congregation; while Methodism has increased, till Gwennap has been made a distinct circuit, which supports a preacher without help, and remits 14*l.* 8*s.* 9*d.* to the Contingent fund. But where the people are not favourable to the Church, Methodism does very little. It was established in Scotland before 1749, and has now in all the country, exclusive of the Shetland isles, only 2,674 members, and seventeen preachers, who are a charge of 442*l.* 16*s.* 0*d.* to the Contingent fund. Its greatest increase, both actual and proportional, was during the war; when the enthusiasm of the country, and the exposure of revolutionary madness, gave unprecedented popularity to what are commonly called "Church and King principles;" and its advance has been more and more retarded since the difficulties of the country have thrown over these principles a temporary shade.

These considerations determine very much the efficiency of Methodism. It thrives where the Church has previously prepared the ground, while the population has outgrown her means of instruction. Thus it has succeeded in the manufacturing districts of Yorkshire, and in the mining districts of Cornwall, where hamlets and villages are thickly scattered over all the country. But thinly-peopled districts afford it inadequate support, and it has been found unable to penetrate the mass of ignorance and depravity found in our large towns. It is, and may yet be, a valuable auxiliary to the Church; but it is not, nor ever can be, in any degree a substitute. Like the moon, it partially enlightens our dark-

ness, but its light is borrowed, and it would cease to shine if the sun were extinguished.

Methodism has a yet more important cause of decline in an internal destructive principle, whose strength increases with its own. It has been enabled to extend its influence over large circuits, and to supply the meeting-houses in their villages and hamlets, only by introducing a fatal amount of democratic machinery. Had it restricted its laity to secular duties, and made spiritual instruction the exclusive privilege of the preachers, its progress would have been more slow, and its revenues less considerable; but it would have been safe. An opposite system has given it agencies of great activity, but of questionable advantage in many essential respects, and uncontrollable by any authority it possesses. The members are distributed into classes of twelve to twenty each, under a leader officially its spiritual guide, who is required to converse with each of his members at least once in a week. Many of these leaders fill a yet more important character, in being appointed assistant, or "local preachers." In the three circuits of Helston, Falmouth, and Truro, there are eighty-five of these, and at least two hundred leaders. These preachers are regularly planned and announced, in lists printed quarterly, to preach in their turn in the different meeting-houses. Nearly all must of necessity be found among the lower classes, few of whom bear the fancied consequence and responsibility of office with impunity. Who that has been interested in any place of worship does not know the impracticability of the singing gallery? They must be expected to possess the self-sufficiency of ignorance, or the more intractable obstinacy of self-educated talent. Two regular preachers in a circuit must direct all this refractory machinery. True, their authority is in some respects despotic. They expel members, and depose leaders and local preachers at their pleasure; and in cases of immorality, this power may be safely exercised. Not so, however, for insubordination. Here there will always be a party to feel a common interest with the offender, whose personal influence over his class, and through his friends who are leaders, over their classes also; and if he be a popular preacher, over the congregations through the circuit, will make him a formidable culprit. Upon any question involving their common interest, the preacher will receive the active support of all; but not in a question between him and themselves. Insubordination is very seldom the offence of an individual, and the troublesome party will usually time their attack when a new, or a timid, or an unpopular preacher, gives them an advantage.

Again, the Church has been the nursery of Methodism; but when the people have long been Methodists, they at last, and especially in towns, forget to be Churchmen. Then begins the conflict between the principles of order on which Methodism is founded, and the practice of democracy by which it is conducted. The turbulent will be increasingly disposed to revolt against the restraint of discipline, and perhaps demand equal authority with their rulers. Others, for whose feelings Methodism is not sufficiently exciting, quarrel because their extravagancies are discouraged. Hence secessions so extensive as to form new sects, and which have been the greatest where, as in Yorkshire and Cornwall, Methodism has been most active. Eighty local preachers

are said to have been implicated in the great revolt at Leeds. How little religion had to do with their motives was evident from their subsequent conduct. They published in their Magazine an account of their secession in a profane parody of scripture language; and after quarrelling ostensibly because an organ had been introduced into a meeting-house, they put up one in their own, when they found it necessary to attract a congregation. In Cornwall, Methodism has given off the Bryanites, the Primitives, and the Shouters. Nor do these secessions mark the extent of the evil. They indicate rather the heavings of a principle below the surface, whose excess produces occasional eruptions without affording permanent relief.

In organizing and establishing a new institution, difficulties are always to be expected. Inexperience must be instructed, and opposition overcome; but after the institution has been well and long established, the occurrence of new, irrepressible, and increasing evils, mark a principle of mortality.

A great and inevitable defect in the first principles of Methodism, is the want of a head. If we may apply an analogy from mechanics, all great and complicated machines require a fly-wheel, massive in proportion to the extent of the workings, which, supplying from its own momentum all temporary deficiencies of power, and controlling by its *vis inertia* all excesses, equalizes the action of the whole. The hereditary aristocracy perform this function in the state; the Bishops, and their assistant dignitaries, in the Church; but Methodism has no fly-wheel. The presidency is only an annual office, filled by a preacher, who is no more than a *primus inter pares*, and who, as a man, untried in emergencies, may be first proved incompetent, by failing upon a vital question; encouraging a refractory party by weak concessions, or provoking by an intemperate exertion of authority. He is indeed advised and aided by men the most eminent in his connexion; but personal reputation, unsupported by official power and dignity, has little weight with the multitude, and rather irritates an adverse party; and he may be deprived of all his friends at once, by one of the striking fatalities we sometimes witness; as Adam Clarke, James, and Watson, the three greatest names in Methodism, have all been cut off since the last Conference.

The first irregularity of Methodism was that of canonically ordained Clergymen preaching in unauthorized places. The next step, which soon followed on the former, was the introduction of lay ministers. This naturally led to a system which made every man a preacher. At length, some of the seceding bodies have gone to the last excess, and admitted women to the pulpit. The lesson is instructive. IT MAY TEACH EVERY CHURCH REFORMER WHO IS A FRIEND TO THE ESTABLISHMENT, HOW INEVITABLY A SUCCESSION OF FATAL CONSEQUENCES FLOW FROM THE FIRST SACRIFICE TO EXPEDIENCY; AND INDUCE HIM UNHESITATINGLY TO REJECT EVERY PROPOSAL WHICH INVOLVES THE COMPROMISE OF A PRINCIPLE.

So little then has Nonconformity, under whatever name, been able to effect; so feeble is its aggressive power to force its way, where its services would be valuable, into the crowded haunts of ignorance and vice; so incapable is it of establishing itself, except where the Church

has prepared the way; so improbable, or rather impossible, that it should extend itself to keep pace with the increasing population; so certain that it would perish if deprived of the shelter of the Establishment.

Even its most effective ministrations are incomplete. They extend not to produce the rural beauty, and domestic comforts, created by the influence of a constantly resident Clergyman. For example, Mabe, a parish in this neighbourhood, with 512 inhabitants, has always been attached to another living; but the Methodists have been very successful in it, and there are not perhaps twenty persons in the parish who do not regularly attend a place of worship. Yet its appearance, though its rental is 2383*l.* for 2029 acres, is that of a desert, from the absence of all ornament, and even neatness. Its village resembles a hottentot kraal. Only thirty-one persons in the parish are assessed to the poor's rate, though the assessment includes rents of 3*l.* per annum. The charge for the poor is equal to 12*s.* 10*d.* for every inhabitant. The poor-house is utterly unfit for the residence of a human being. An old man sleeps among the women in the upper room; the lower, which is occupied by a poor family, has no floor but the common ground; its window, two-thirds beaten in, is stopped with boards and rags; the bed is covered at night with little more than the rags worn by day, and except a well-kept and apparently well-used Bible, there is not an article in the room worth sixpence.

Nor is the aid afforded by Nonconformity obtained, but at the risk of serious political inconveniences. Where it extends to the length of creating a feeling hostile to the Church, it has a tendency to estrange the lower classes from their superiors, by a difference in religious faith, to which their ignorance would attach far more importance than properly belongs to it. It has a tendency, when identified with small and needy meeting-houses, and with illiterate preachers, to lower and contract the mind, by fixing its attention habitually upon petty objects. It has a tendency, which was strikingly illustrated at the revolt of the American colonies, to interfere with patriotism, by placing sect before country, and almost creating a warmer interest for another land, where its sect is flourishing, than for its own, where it may be less successful. And it has a tendency, through the democracy which governs the system of Dissent, and prevails in the machinery of Methodism, to incline its followers more strongly to movement politics, than would be compatible with the safety of our existing institutions.

These remarks are not made in a spirit of hostility. While the harvest is great, far beyond the power of the authorized labourers, we would be thankful that the deficiency is in part supplied by others, though we may disapprove materially of some of their modes of proceeding. Without yielding to unreasonable demands, or conceding extraordinary privileges, and certainly, without ever compromising a Church principle as the price of its co-operation in any object of education or religion, let the fullest and freest toleration be cheerfully allowed to Nonconformity. One mode of hostility, and one only, let us prosecute against it to the uttermost—that of labouring to extend the influence of the Church, till all shall be enabled to avail themselves of her effective ministrations.

There are millions in England beyond the pale of the Establishment, whom Nonconformity, vigorous only under her shelter, has hitherto been unable to reach. By the failure of every rival and of every auxiliary—by her position—by her pretensions—the Church is called to the great and holy duty of reclaiming them. In the cause, in the name, in the strength of Jehovah, let her therefore go forth, nor fear but that He, who has so long been her helper and her Redeemer, will now guard her with his salvation, and support her with his presence. Himself her sword and her shield; her crown of glory, and her diadem of beauty; he will bring her in safety and triumph through the approaching struggle; and thence to new and greater conquests, till all nations and families of the earth shall have become the trophies of her victory.

E. O.

SCOTCH CHURCH MIRACLES.

MR. EDITOR.—A little book has recently been published by a certain Mr. Baxter, on the subject of the miraculous doings in the Scotch Church, into which mysteries he has been duly initiated. I trespass for a few moments on your time for the sake of the steadfast and sober-minded, that they may see with amazement into what a whirlpool of extravagant and monstrous delusions fanaticism hurries her devotees, and learn to cherish with deeper and more earnest affection that safe and ample fold in which they are themselves preserved from seduction; at the same time, that I invite the lovers of *vertù*, and the collectors of psychological curiosities, to a cabinet containing several articles that may fairly be called unique.

The author is apparently a very ingenuous personage, and writes in the perfect conviction that he has been snared and deluded by Satan and that weird sisterhood professing the gift of tongues and utterances in power; and under a due conviction that he is now in his right senses, he proposes to conduct the venturous reader in perfect safety across

A gulph profound as the Serbonian bog,

to the world of spirits, and there unfold the process of that Caledonian witchery which has made the Rev. Edward Irving "a prosperous gentleman."

It would appear that professional engagements brought Mr. Baxter up to London, with an imagination wholly engrossed by the wonderful works said to be done in Mr. Irving's circle, the report of which had reached him even in his distant abode, and he made it an immediate object to obtain an introduction among them,—to set forth his own spiritual endowments,—and to secure their recognition of his title to be admitted among the prophets.* In this college he quickly surpassed all who had yet distinguished themselves, and acquired that influence over Mr. Irving's mind, that he gained his consent, a reluctant consent, obviously, to the public display of their gifts, which, I believe, had hitherto been confined to the prayer-meetings held at an unseasonably

* All men are prophets.—*Introductory Sentence of a Lecture delivered at Mr. Owen's Institution, ON THE NEW ERA OF SOCIETY, BY C. ROSSER.*

early hour in the morning : or, at most, obtruded once or twice upon the ordinary solemnities of their assembly.

Having thus achieved a mastery among the holy ones in London, and luxuriated and gambolled to his heart's content in his new functions, he voluntarily undertook a crusade to the Court of Chancery, to confront the formidable being that presides there, and utter his testimony to something, I know not what, in that awful place. Here, however, his genius appears to have been quelled and mated : for it stood dumb and spake not, so that he came away without declaring his errand, or disturbing the composure of that tribunal.

What explosion of iambs might have followed any indulgence of his "tongue" before our modern Archilochus, must be matter of imagination. We may well believe it would have been "a dear and deep rebuke" with which the prophet would have been committed to the prison-house.

This peril being past, he employed his liberty in a less dangerous exploit ; and, undertaking a pilgrimage to his brother, a country clergyman, he informs us, that while sitting on the stage-coach, he received a commission from heaven for a special purpose, with a revelation that he was to be sundered from his wife and family, and become a vagabond and wanderer, together with an assurance that his brother should take a part in these extraordinary privileges and appointments. Accordingly, when he arrived, he found that the Rev. Mr. Baxter had actually been praying for the "gifts" the evening before, and was in all points prepared and eager for initiation. This was a mighty encouragement ; and it was concerted between them, that the reverend brother should set forth, on a Saturday, to a distant part of the country, to communicate to Mrs. Baxter, his sister-in-law, the comfortable tidings that she was henceforth to look upon herself as a widow, and her children as fatherless : to assure her, that the author was set apart from all worldly business and concerns ; and finally, to baptize, after a new ritual, his infant niece, who was, in consequence, to be richly endowed with the "gifts of the Spirit ;" and, moreover, in his absence on the Sunday, the lay Mr. Baxter should do his duty in the church.

How all this succeeded,—how he assumed the clerical attire,—how he told the clerk there would be no part for him to perform in the service, and commanded the congregation to lay aside their books of Common Prayer (as the fanatics had done before him, when Church and King were subdued to their transient tyranny),—how the clergyman's lady was carried out of church in hysterics,—and how other matters german to these fell out,—may be best discovered from our author's book. I turn from the subject with disgust. Suffice it at present to say, that the clergyman, on reaching his destination, was "somewhat startled" when he had baptized the infant "in the form of words which were given him," that she did not immediately "break forth into prophecy, and speak in the Spirit : " and so he returned home very melancholy, and in a full persuasion that he had been "snared and deluded."

Such is the staple of the book. Such are the dangers to which men are exposed who "stride the limits" of those fair pastures which the providence of God Almighty has appointed for our sustainment, which he has hedged round about for our security, and within which he has reared his tower, the Church, to be our glory, safeguard, and defence.

Among the characters who figure in these pages, we find Mr. Spencer Perceval and Captain Gordon. *Arcades ambo, et cantare pares*: there is also Mr. Taplin.

Tertius ille, hominum divòumque interpres, Asylas,*
Cui pecudum fibræ, cæli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes.

Next comes Miss Hall, "how dumb the tuneful!" and lastly the ladies of Mr. Cardale's family, *quas ludit amabilis insania*: all these it will neither be possible nor expedient to celebrate at present, nor can I notice the author's censure of the antagonist—Bible Societies; nor record all the vague and pointless prophecies "which their divine emotions spoke;" but I may generally state, that these *utterances in power* are almost always taken up at the suggestion of some one or other of the company, and are always without an object, frequently without a meaning.

It must be utterly needless to seek for the root of this malady: for the spiritual vanity of the author is so rampant, that he insists with strange complacency on his having been an object of supernatural influence, even though it were Satanic. On this part of the subject, as important as it is generally mistaken, I feel my own incompetence to enlarge, and am happy to leave it in the hands of a distinguished prelate,† who has demonstratively set forth, in his "Historical View of the Rise and Progress of Infidelity," (a splendid work, beyond my praise,) that a contest has been perpetually maintained from the period of the fall, down to this very hour, "between the Redeemer and the Destroyer of souls; between the power of God unto salvation, and the power of Satan unto perdition;" and in a course of Sermons detailing the whole series of hostilities against the Church of Christ, has visibly traced the machinations of Atheists and Fanatics, Deists and Schismatics, to the Enemy and Tempter of mankind.

I am, Sir,

Yours very faithfully, S.

ON CHURCH DISCIPLINE.

MR. EDITOR.—Among the various inquiries now demanding investigation from the supporters of the Church of England, there is one which appears to require immediate and serious attention. *Are Clergymen, who are dissatisfied with the discipline and doctrine, or ritual, justified in remaining within our ecclesiastical pale? and, if not, does there exist any canonical regulation, by which they may be silenced or expelled?* I beg to offer in your pages this query to such investigation as it may awaken; and particularly, as in the recent case of a Berkshire clergyman, who resigned the living of Sutton-Courtney, and who, as reported, subjected himself to an action in the Bishop of Salisbury's court, it would appear, that if any Clergyman voluntarily retires from the Church, and ministers in any Dissenting congregation, he does so at his peril. The rector of

* Asylas.—*Typog. Diab.*

† The present Bishop of Durham.

Sutton-Courtney is understood to have escaped punishment for such ministrations by the leniency of his diocesan. But this is not the only case connected with my inquiry. If I mistake not, the present minister of a Baptist chapel in John Street, Gray's Inn Lane, is a regularly-ordained clergyman. So also is the pastoral head of a congregation in, or near, Park Street, Bristol. Indeed, the late well-known *incumbent* of Surrey Chapel took, it is notorious, deacon's orders. Many other examples might be adduced; and the only question is, How does all this quadrate with the canonical regulations of the Church? It might perhaps be added, that whatever may be the case with regard to such veterans as the late reverend gentleman near Blackfriars' Bridge, the *present* race of recusants seem to be amenable to some reproof and penal justice. Will you allow me to specify Dr. Arnold, whose estimate of our episcopacy is certainly inconsistent with any steady respect for his mitred superiors? Shall I name Mr. Riland, whose works on Church Reform spread so much reprehension and discontent over our whole system, as scarcely entitle him to the character of a Clergyman? May I not add several individuals, who, though they publish anonymously, are, notwithstanding, notorious, and personally designated in their several circles? I do not write, as presuming to administer to these adventurers, avowed or disavowed, what the present writer might deem equivalent punishment, but as desirous of seeing some authoritative decision on a point of pressing difficulty. I assume its *difficulty*, from the observation that these delinquencies are suffered without any attempt to check them; and it is surely expedient, at this crisis, to be duly informed on all such circumstances as bear on their aspect marks of anomaly and doubt. It need not to be stated, that when a Roman Catholic Clergyman recants *his* errors, our own Establishment receives him without any re-ordination, and allows him, as in the example of M. Blanco White, to officiate at our altars. But I wish to be accurately informed to what reproof or penalty such a person could be exposed, if the deserted Church should be able to detect and secure him. There is, I conceive, some analogy between the supposed proceedings in the Latin Church, and what must be our own, provided our discipline were sufficiently strict and energetic. Then, as a correspondent inquiry, let me ask, What measures would be taken by Dissenting congregations, should any of *their* teachers file off to the Establishment, or rather to some rival and popular sect? Of course, nothing properly punitive could attach itself to such renegades; but something might yet be learnt, indicative of the necessity felt by all communions, of expressing their displeasure at those, who, under very different circumstances, offend against the general principle of order. I rather suspect that some amusing stories might be told of these deserters and their former associates, as well as of the new parties to which they have glued themselves. I say nothing of the tenacity of the cement. It is sufficient to my purpose to know that such things are; and we might all, perhaps, learn something from the secret history, or green-rooms, of our fellows. But whatever be the facts bearing upon the policy of Dissent, it is unquestionably of some importance to know what *could* be done and *ought* to be done with this Dr. Arnold and this Mr. Riland, to say nothing of many others who have less ostensibly moved in the circles of ecclesiastical turbulence. The former of these busy

spirits has recently appeared in your own pages, his apparition having stalked through the periods of your *review*, not having, like the ghost in *Hamlet*, "a countenance rather in sorrow than in anger," but a certain look, which may be indeed ambiguous; and yet I think that it betokens more of wrath than pensive sadness; and, at all events, there are in his pamphlet divers merry conceits which were certainly not penned amidst sighs and tears. He dates his preface from Rydal, amidst scenes which would "cure all sadness but despair;" for who could look on Rydal Water, and from Rydal Mount, and be unhappy! As to his compeer, Mr. Riland, the scenery of Staffordshire is doubtless very unmeaning, when compared with the lakes, although, in its moorlands, there are fairy lands and wizard streams; and if he has wandered among them, we may so far excuse a little self-forgetfulness, induced by the air and character of the region. But I, too, am wandering; and can only beg, in conclusion, to be restored, by such replies in your pages, as may instruct your readers, and especially, Sir, your obedient servant,

INVESTIGATOR.

REGENERATION AND BAPTISM.

MR. EDITOR.—At a time when the temporal privileges of our Church are beset on all sides from without, certain of her doctrines fully as much impugned from within as without, it is more especially painful to perceive.

The point to which I would now particularly call your attention is the efficacy of baptism, and more especially of infant-baptism. I have had for some time the pastoral charge of an extensive suburban parish; and painful in the extreme is my situation from the great, and, I fear, increasing disregard of this holy sacrament. In searching for the probable reason of this conduct on the part of our people, I have been led to conclude, that, next to the carelessness and indolence inherent in human nature, the great source is to be found in that dangerous error of separating regeneration from baptism, and confounding it with renovation and conversion. I appeal to you, Is it not most harassing to the feelings, and discouraging to the exertions of a Clergyman, proud of, and attached to the Liturgy of his Church, to hear it proclaimed, as I have, from a pulpit in his immediate neighbourhood, that regeneration does not take place in baptism—to hear the congregation warned that they impute not any such efficacy to the rite? Surely if the adversaries of our Church were in want of a means of swelling the number of those who bring their children, merely, as they say, to be registered, a better could not possibly be devised, than such a sentiment as this, broached by her ministers themselves. For if baptism is any thing, it is a sign of a spiritual gift at that time received: take away that gift, and it becomes a sign of nothing, or a dry barren act.

Again, Is it common consistency in the promulgators of this doctrine, to remain a single hour in a Church from which they differ in a point

so essential? is it bearable to hear error instilled into the minds of people by ministers under false colours, taking away a point of faith without giving any thing tangible or practicable in its stead, teaching them a regeneration different from that in their Prayer-books, and, I may add, in their Bibles also?

If these ministers conscientiously hold the sentiments they avow, let them leave the Church, as indeed some have already done, but let them not wear her garb, and profess to hold her articles, while they continue to impugn her doctrines. How they could in their public ministry repeat the Collect for Christmas Day, I am totally at a loss to conceive.

At the risk of trespassing on your valuable time, I will briefly state my view of the Church doctrines of regeneration, renovation, and conversion. The term regeneration was undoubtedly taken from the Jews, and in the ceremonies for admitting proselytes into their Church, shall we find its origin. Moreover, it has been long ago remarked, that the inspired writers of the New Testament never once called on their converts to be regenerated, but address them as already regenerate; and it must be observed, that they address quite as great a mixture of good, bad, and indifferent, as we at present find in the world, which is shewn by the varied contents of their Epistles.

Hence our Church has scriptural authority for the line of doctrine she has laid down, viz. That in baptism the regenerating grace of God is given to all, but may be diminished or lost by subsequent misconduct. Yet, still regeneration cannot again take place; as there is but one baptism, so there can be but one regeneration. But renovation or conversion may succeed, of such a nature, more or less strongly, as the lapses of any individual may require.

If, by advantages of natural disposition or careful education, the spiritual gift is preserved in the soul, then simple but continual "renewing of the Holy Spirit" will be sufficient to keep that soul alive without any actual conversion or change of life being ever apparent. But if the child is brought up in ignorance of God and grievous sin, then a perceptible conversion must ensue to save the soul,—but the Church does not call this regeneration.

Thus it appears that conversion is only a striking case of renovation; the seeds of the new birth, implanted at the font, from the want of culture lie barren and unable to germinate, till the grace of God, working by various means, making use of various goads and pricks, forces the roots of conviction into the stony heart of the sinner, and he rises transformed by the renewing of his mind. But this, I repeat, is totally different from regeneration—some having one without the other, as the piously-educated Christian and baptized children dying young; others having both, regeneration first and conversion afterwards, as many in all Christian ages and countries; or conversion first and regeneration afterwards, as St. Paul and other adults who have received baptism after conversion. Now I would ask, where is the point to be cavilled at in this line of doctrine? is there danger in it, that some so violently oppose it? It is doubtless liable to be abused, for what doctrine is not, while human nature exists; but should this abuse lead us to lay aside the use? Besides, the contrary doctrine is infinitely more liable to be abused: what, therefore, is obtained? Scripture is wrested, the Prayer-

book condemned, and nothing gained. What can be done, Mr. Editor, towards stemming this torrent of error?

My chief object in troubling you with this letter may now form my concluding sentence, which was to ask the advice of some experienced correspondent of your valuable Miscellany, as to the course a Clergyman in my situation should pursue. Should he, at the risk of making many enemies and more malcontents, continually not only lift up his voice for the truth in the pulpit, but rigidly enforce the discipline of the Church at the altar? or, should he, for the present at least, allow things to take their course? The attention of your correspondents being called to this important subject will greatly oblige

Your constant reader, Z.

JEWISH LEGISLATION.

MR. EDITOR.—The measure now pending before Parliament appears to have excited far less interest than its importance deserves. Persons most hostile to the principle on which it is based are inclined to offer little opposition, believing that, the integrity of the Constitution having been once essentially violated, it would now be mere prudery to stickle at minor liberties. I am ready to allow that the *event* is much the same, whether the patient die by disease or by poison; but this would not be regarded as sufficient excuse for accelerating the termination even of the severest sufferings. The Constitution is similarly situated; a deadly wound is already inflicted; but it follows not that this wound should be widened, or that the death struggle should be abridged by means as little justifiable as those which induced it. If the attempt now making to unchristianize the legislature be in itself indefensible, it is not the less so because circumstances equally indefensible have rendered it *comparatively* uninjurious.

I would not reply to the clamour about persecution by alleging the voice of prophecy. There is certainly abundant prophetic testimony that the Jews should be a persecuted race; but we do not therefore excuse the Cæsars or the Plantagenets. Interference of man to fulfil prophecy by crime, appears to me as little capable of vindication as the opposite infatuation of Julian. In this way Judas and his employers, had they known what they were doing, would have had some claim to piety. We must leave God to fulfil his own menaces; a different conduct is rather mistrust than faith; it is somewhat savouring of presumption to determine the agency by which prophecy must be fulfilled. A command is clear, and the consequences indisputable; a prophecy is simple evidence of faith, but no ground of moral motive or action.

The fallacy, Sir, I take to be the same which so extensively supported the credit of a late session's ruinous measure; that the refusal of political power is intolerance and persecution. I should be almost ashamed to demonstrate to *your* readers the gross absurdity of this position. It is astonishing that any man of information or reflection should not see that, although neither nation nor individual can have a right to persecute, both nations and individuals have a most undoubted

right to determine who shall conduct their affairs, and how their affairs shall be conducted. Many exclusions may be inexpedient, but none can be persecutions. No man can have a natural *right* to the legislative function any more than to the royal. He may indeed be born a monarch or a legislator, but he is so in virtue of the constitution of his native society. And should our legislature pass an act excluding men of colour (as in our West Indian possessions), however they might be chargeable with folly or somewhat worse, there could still be no ground to accuse them of persecution.

I therefore dismiss this charge against the opponents of the pending bill as utterly unworthy notice, and as scouted even in Duke's Place. And now allow me in brief to consider the question on its own merits.

There are two views under which every subject of importance may be regarded; a Christian and a worldly one. Under the first, the inquiry is, what has God decided or intimated? under the second, what is likely from experience and observation to be the effect of various lines of conduct on individual or political success? The latter consideration may often be lawfully allowed its influence; but no Christian mind could for a moment consent to entertain it until the former had exercised its full operation. The conduct of Aristides and his countrymen may well put to the blush the proceedings of statesmen and senates not yet openly renouncing Christianity. Let some British Themistocles confide to an Eldon or a Wetherell a plan of equally flagitious political sagacity; would it be rejected unheard on the ground that it was "most unjust," provided assurance were given that it was "highly expedient?" However this may be, no doubt can be entertained as to the moral character of the course which *ought* to be pursued. No professing Christian will allow that any plan of action can be, in the main, even *expedient*, which is at variance with the spirit of the Gospel. Before therefore the effects of the present measure are regarded politically, they should be regarded *Christianly*; and if, under this light, they appear inconsistent with duty, this question is definitively settled to every Christian mind.

Now, however *unfashionable* may be the notion, I take it to be decidedly *Christian*, that a Christian legislature, like a Christian individual, is bound, so far as its power extends, to use all means authorized by the religion it professes to extend the knowledge and influence of the truth. Persecution, we readily grant, is forbidden by the Gospel, and therefore this it is not free to use. But it is solemnly obliged to uphold the cause and interests of the Gospel, and to provide that the blessings and enlightenment of Christianity may have the freest and fullest course in the land. A different policy argues, in my mind, not toleration or liberality, but indifference, or somewhat worse. A Christian legislature is, besides, bound to legislate on Christian principles; to refer its acts and deliberations to the Gospel as the infallible standard of its decisions. Where these rules are not observed the name of Christianity is impious mockery. Now how can our legislature be said to be Christian from the moment its doors are open to the Jew? The spread of Christianity the Jew is conscientiously bound to oppose; the reference to Christian principles would be with him the most horrible impiety. It is said indeed that the number of Jews admitted would be

small. The number does not really affect the principle. Besides, this allegation subverts the cause which it is intended to support. If the number of the Jews be wholly unimportant, nothing will be gained by the measure. If it be at all influential, it cannot be influential for good. It must tend to cripple the energies of Christian politics, to abridge the means of Christian knowledge, and to infuse the leaven of error into the purity of Christian legislation. But again, Sir, I impugn *the principle*. There can be no principle on which Jews should be admitted and Mahometans excluded. The Jews reject Christ as an impostor; the Mahometans receive him as a prophet; so that, of the two errors, Mahometanism certainly does less dishonour to Christianity. The Jew rejects an essential part of the truth; the Mahometan superadds a monstrous and blasphemous falsehood. How far either is compatible with Christian legislation let the merest common sense decide. And if it be again said, "the introduction of Mahometans is most improbable,"—again I urge *the principle*. Yet, considering the nature of our Indian territory, and the probable changes which a very short time may effect therein, the case is not so unlikely as may be imagined. And even now we are told it is the height of illiberality not to throw open the doors of parliament to pagans, infidels and atheists: so that, when the legislature is sufficiently leavened with the nominal friends and candid enemies of pure Christianity, the rest will easily be accomplished.

I am, Sir, a Churchman upon principle; I believe the Church of England to be the purest and most effectual instrument for the salvation of souls which has ever existed since the times of the Apostles; and therefore I cannot be "liberal" enough (as the phrase is) to believe that what diminishes her interests or her influence will ever be beneficial to genuine Christianity. And I am equally satisfied, both from the theory and history of our constitution, that the liberties of this country and those of the Church of England must stand or fall together. I know Roman Catholics (better politicians than papists) who have expressed to me the same opinion; and a leading member of that denomination has accordingly taken every means of shewing his attachment to the Church of England; not, of course, as a religious establishment (for in this point of view he must abominate it) but as an integral part of the British Constitution. Now matters do not stand with the Church as formerly, when she possessed her legitimate strength in her Convocation. She might then afford to be less jealous of encroachments than now, when she is destitute of her lawful defences, when her Prelates, however upright, can effect little against a host of foes, and when some of those who might fairly have been challenged to raise her banner in her hour of danger, have basely deserted to the enemy. Now, she is entirely at the mercy of Parliament, and exhibits the wholly unparalleled instance of a Church whose constitution (in practice) can only be touched in an assembly of Laymen, many of whom are her bitterest foes, who have claimed the right of pillaging her revenues, and are desirous of increasing their number, as it would appear, solely to consummate her ruin. And shall this unholy object be allowed to succeed? no real Churchman *loving his Church because he loves Christianity*, can feel it to be matter of indifference.

I say nothing here, Mr. Editor, of the relation which a Jew bears to

our civil institutions. That he is alien in fact as well as law, is capable of abundant proof. But into this question I have no desire to enter. I confine myself solely to CHRISTIAN considerations, which, if decisive, are sufficient of themselves. If I am wrong, I shall be happy to see myself refuted. But I admit no arguments from temporal expediency. They may have their weight in certain assemblies, but with you and your readers somewhat loftier and worthier must procure conviction.

CHRISTIANUS.

COLLECTANEA.

THE following extracts we take from the encyclical letter of Pope Gregory XVI., dated at Rome, August 15, 1832; which may possibly open the eyes of some of our sage politicians, as to the asserted alteration in papistical errors and feelings.

"We select for the date of our letter the most joyful day—on which we celebrate the solemn festival of the most blessed Virgin's triumphant assumption into heaven, *that she, who has been through every great calamity our patroness and protectress, may watch over us writing to you, and lead our mind, by her heavenly influence, to those counsels which may prove most salutary to Christ's flock.*

"To break down and destroy the constitution of states, and under the appearance of liberty to bring slavery on the people, was the object of the impious ravings and schemes of the Waldenses, of the Beguards, of the Wickliffites, and of the other children of Belial, the refuse of human nature, and its stain, who were so often and so justly anathematized by the apostolic See.

"*But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope. May she exert her patronage to bring down an efficacious blessing on our desires, our plans and proceedings, in the present straitened condition of the Lord's flock!*"

If this be not blasphemy, we will thank the Pope to tell us what is.

MOUNT ARARAT.—A short time since there were given in the St. Petersburg Academical Journal, some authentic particulars of Professor Parrot's journey to Mount Ararat. After being baffled in repeated attempts, he at length succeeded in overcoming the obstacles which beset him, and ascertained the positive elevation of its peak to be 16,200 French feet; it is, therefore, more than 1,500 feet loftier than Mount Blanc. He describes the summit as being a circular plane, about 160 feet in circumference, joined by a gentle descent, with a second and less elevated one towards the east. The whole of the upper region of the mountain, from the height of 12,750 English feet, being covered with perpetual snow and ice. He afterwards ascended what is termed "The Little Ararat," and reports it to be about 13,100 English feet high.

LAW REPORT.

No. XIV.—CHURCH RATES.

Michaelmas Term, 1823.

MILLER v. BLOOMFIELD AND SLADE.*

THIS was a question as to the admission of an allegation, responsive to the libel thentofore given and admitted in the cause :

The allegation (in substance pleaded),

Art. 1. That the church-rate, the subject of the suit, was not made agreeable to the then present poor-rate, for the said parish as pleaded in the said libel : for that parishioners and inhabitants of the said parish, the owners or proprietors of ships of the burthen of twenty-four tons register, each, and upwards, were rated and assessed for the said ships or vessels, to the said poor-rate, but were wholly omitted to be rated and assessed for the same, to the said church-rate for the said parish. And the article went on to plead, that the several parishioners whose names were set forth in a paper writing or exhibit annexed, marked A., were proprietors of the several ships or vessels, expressed, of the tonnage expressed, and were rated and assessed for the said ships or vessels, at the sums expressed, to the poor's-rate in force for the said parish, at the time of making the said church-rate ; but that such parishioners were altogether omitted to be rated and assessed for such ships or vessels, to the said church-rate.

2. The second article pleaded, that the mode of making the church-rate within the said parish had not been uniform, but had varied, from time to time, in manner following, viz. "that from the year 1751, or thereabouts until in or about the year 1773, lands, messuages, and tenements, within the said parish, and personal property, or stock in trade, including therein ships belonging to parishioners and inhabitants of the said parish, but not money in the public stocks or funds, or otherwise at interest, were rated and assessed to all the different church-rates"—that "from the year 1773, until in or about the year 1792, lands, messuages, and tenements, within the said parish, and personal property, belonging to the parishioners and

inhabitants of the said parish, including therein ships and money in the public stocks or funds, or otherwise at interest, were rated and assessed to all the different church-rates :"—that "from the year 1792, until in or about the year 1800, such lands and tenements, stock in trade, and ships only (but not money at interest in the stocks, or otherwise, as in the interval between 1751 to 1773) were so rated or assessed"—and lastly, that "from the said year 1800, till the present time, such lands and tenements, and stock in trade, but neither money at interest, as above, nor ships, had been rated and assessed to the different church-rates, made for the said parish." And the article further pleaded, that Miller (the defendant) "*was not by law rateable to the said church-rate, both for his messuages, tenements, and hereditaments, and also for his stock in trade in the said parish, and that, therefore, he was not justly rated and assessed to the said rate or assessment as aforesaid,*" nor was such rate or assessment made agreeable to the usual mode of making the church-rate in the said parish, as pleaded in the libel.

3. The third article pleaded—that the several parishioners, twelve in number, whose names were set forth in the paper-writing, or exhibit, marked B., annexed, were then, and at the time of making the said rate, possessed of stock in trade within the said parish : but, together with other persons also possessed of stock in trade in the said parish at such times, were altogether omitted to be rated, either to the said poor's-rate, or to the said church-rate, for the same.

4. The fourth was a general, concluding article, praying, that the said church-rate might be pronounced to have been unduly made and assessed, and that Miller, the appellant (the original defendant), might be dismissed from the suit, and from all further observance of justice therein.

The counsel for the appellant were

* An allegation—responsive to a libel thentofore admitted in the cause, pleading a church rate including "stock in trade :—" suggesting, 1st. That the parishioners were omitted to be rated for "shipping ;" 2dly. That several parishioners possessed of stock in trade, were altogether omitted to be rated in the said rate, and, consequently, that the rate was invalid—directed to go proof.

proceeding to argue against the admission of the allegation, but were stopped by the Court.

Per Curiam.

BEST, J.—The rateability of stock in Pool, to the church, *generally*, was determined, at least *sub modo*, by the Court, upon the admission of the libel; a decision with the principle of which none of the facts pleaded in the allegation about to be debated, seem to the Court materially to interfere. They even establish the *substantial* averment of the libel, that stock has *uniformly* been rated to the church in Pool; though the practice, under *circumstances*, may have *varied* as to the particular *kinds* of stock included, from time to time, in the several rates. Accordingly, the allegation must, at all events, be reformed, by striking out that part of the second article which pleads that the appellant was “*not liable to be rated, both for his lands and tenements, and also for his stock in trade.*” At the same time we are clearly of opinion, that of the objections taken to this *particular* rate, one, at least, must ultimately be fatal. If stock in trade be taxable to the Church, so *also* must shipping be, especially in Pool; where shipping are taxable, in common with other stock, to the *poor*, under a decision of the Court of King’s Bench, made, as with reference to this town of Pool in particular.

Again, of parishioners holding stock in trade in Pool, some are pleaded to be omitted altogether in the rate. This also would, probably, be fatal to the rate; but that the prior objection would be (of course taking the fact to be as pleaded, namely, that shipping are omitted to be rated altogether), seems to the Court to be nearly certain. Under these circumstances, would it not be advisable for the vestry to desist from enforcing the present rate, and to make a new rate, including both shipping and stock, if any, of parishioners omitted in the present rate? Such a rate this Court might hold to be valid; and, probably, neither the present appellant, nor any other parishioner, after this intimation of the Court’s opinion, would object to the payment of his proportion of a rate so constructed. Should this suggestion be acceded to, it will preclude the necessity of counsel going through a detail of their objections to the admission of the present plea.

The Counsel for the appellant and respondent, after some deliberation, having mutually, for themselves, conditionally acceded to the suggestion,

Per Curiam.

As for the present, the allegation, with the suggested omission, must stand *admitted*.

POLITICAL RETROSPECT.

DOMESTIC.—A variety of important subjects have occupied the attention of Government and Parliament during the preceding month. First amongst these stands the ministerial budget, which the Chancellor of the Exchequer opened by stating that Ministers had reduced 1387 places, the income of which was 231,400*l.*; effecting a saving to the country, after allowing certain compensations, of 193,000*l.* There had also been a reduction of diplomatic salaries, including three parliamentary offices, making a further saving of 91,000*l.*; that 560 persons had been brought from the full pay to half pay, making another saving, the amount of which he did not state. That in the year ending the 5th of April, 1832, there had been a deficiency of revenue of 1,240,411*l.* but in that ending the 5th of April, 1833, there had been an excess of 1,487,143*l.*; covering the former deficiency, and leaving a surplus of 235,000*l.* There had also been a diminution of ex-

penditure during the last year, amounting to 2,492,320*l.*: he then calculated the expenditure of the current year at 44,922,219*l.* whilst he estimated the income at 46,494,128*l.*, leaving a probable surplus of about 1,572,000*l.* With such a prospect he proposed to the House a reduction of taxes as follows:—duty on Tiles to be totally repealed, 37,000*l.*; a reduction of the tax on Advertisements, 75,000; a diminution of the Stamp Duty on Marine Insurances, 100,000*l.*; a reduction of the Assessed Taxes on Shops and Warehouses, about 100,000*l.*; a total repeal of the duty on Taxed Carriages, 35,000*l.*; ditto on Shopmen, 40,000*l.*; ditto on Clerks, 55,000*l.*; ditto on Stewards, 9,500*l.*; a repeal of half the tax imposed in 1831 on Raw Cotton, 300,000*l.*; ditto of the Soap duties, 593,000*l.* Total of loss to the Revenue, 1,349,000*l.*; but expecting an increased consumption from the diminution of duty on various articles, particularly Soap, he took that

loss at only 105,600*l.*; which, deducted from the estimated surplus of Revenue, will yet leave a balance of 516,000*l.* in favour of that Revenue.

On the 26th of April, Sir W. Ingleby proposed a reduction of the Malt tax to one half its present amount, which was carried by a majority of ten against Ministers. On the 29th, Sir J. Key proposed the entire abolition of the House and Window duties: this was met by an amendment which both negatived Sir J. Key's motion, and rescinded the vote on Sir W. Ingleby's, and which was adopted by a majority of 198.

On the 14th of May, Mr. Secretary Stanley introduced his measures for the Abolition of Negro Slavery in the Colonies belonging to Great Britain. They are in abstract as follows:—Every slave may demand of his owner to be registered as an apprenticed servant for twelve years, at the end of which period he shall be free. During these twelve years the master shall be entitled to three-fourths of his time, (to be either three quarters of each day, or each week,—ten hours being reckoned a day's work,) in return for which the master shall furnish him with food, clothing, and the allowances now enacted by law;—the slave to be valued at the commencement of this apprenticeship; and if he works his spare time for his master, each year he shall be reckoned to wipe off one-twelfth part of his value; or, if he works for another, he shall pay his master such a portion of his value. If he pay his master the balance of his value at any period, he shall from that period be free. A loan of fifteen millions to be granted in favour of the owners of West Indian estates, upon approved security; and magistrates, unconnected with local interests, to be appointed for the due administration of justice between the slave and his owner.

On the 16th of May, the day appointed for the reading of the Irish Church Bill, there were not present members sufficient to form a House, and consequently the Bill was lost.

A Bill for the better observance of the Lord's Day has been lost by a minority of four. Two motions have been brought forward by Mr. Cobbett;—one for the repeal of the Stamp Duties; and another, that the House should petition the King to remove Sir Robert Peel from the list of his Privy Counsellors: the former was

rejected by a majority of 250 to 26; the latter by one of 298 to 4. A motion of Mr. Whitmore for the repeal of the Corn Laws, met with a similar fate; as did another from Mr. Grote, that Members of Parliament should be chosen by Ballot rather than Vote.

In connexion with these reforming or revolutionary measures within doors have been expressions of similar feeling without. The mob were summoned to meet in Cold Bath Fields, to consider of the means of forming a National Convention, to protect the interests of the people, no longer safe in the hands of even a reformed House of Commons. Placards were dispersed by order of Government, declaring the meeting illegal, and forbidding such an assembly. In defiance of these, people did assemble, and having elected a chairman and proceeded to discuss the object of their meeting, the magistrates ordered the police to disperse them and secure the ringleaders. This was effected without difficulty, but whilst doing it, one policeman was stabbed fatally, and two others severely wounded. The jury, in defiance of law and evidence, have brought in the verdict of justifiable homicide, because the Riot Act was not read, nor had Government taken sufficient measures, in their estimation, to prevent the meeting;—a verdict which was long and tumultuously cheered by the mob without. The Political Union of Birmingham, by whose correspondence Lord John Russell felt himself "*honoured*," a few months since, having called a public meeting to petition the King to dismiss his Lordship and his coadjutors from his councils, as inefficient ministers, the same was numerously attended and the Address voted by acclamation, with additional resolutions to promote similar petitions from all parts of the United Kingdom.

FRANCE.—The Duchess de Berri has been delivered of a female child. She has declared Count Hector de Luchese Palli, Gentleman of the Chamber to the King of the Two Sicilies, and Neapolitan Minister at the Hague, to be the father of it. The family of the Count is one of the oldest and most distinguished among the nobility of that kingdom. The state of health of the duchess is reported to be one of great danger; and it is expected, that if she should recover, she will be sent with her child to Naples.

CALENDARIUM ECCLESIASTICUM.

JUNE, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
TRINITY SUNDAY.		
(See Septuagesima.)		
Morning.—Gen. i.	Creation of Man	{ Bp. Van Mildert. I. 143. Bp. Horne. I. 1. Bp. Hacket. 147—193. Anth. Munton. 263. Abp. Tillotson on Heb. x. 23. Bp. Beveridge on Heb. x. 23, 24. Bp. Van Mildert. I. 23. Dr. D. Waterland. VI. 343. Matt. Hole on Catechism and Liturgy.
Matt. iii.	Christ's Baptism	
Collect	Constancy in the Faith	
Epistle, Rev. iv.	Worship of the Holy Trinity	
Gospel, John iii. 1—15	Regeneration	
—	—	—
Appropriate singing Psalms {	XXXIII. 4, 5, 6, c.m. <i>St. Ann's</i> . XCV. 1, 2, 5, l.m. <i>Wareham</i> .	{ Abp. Tillotson. II. 571. Bp. Horne on Matt. xxviii. 19. Christian Remem. XI. 346. XIV. 348.
Evening.—Gen. xviii.	God a just Judge	
1 John v.	Trinity in Unity	
—	—	—
Appropriate singing Psalms {	CXIII. 1, 2, 3, p.m. <i>St. Martin's</i> . CXLVIII. 1, 2, 3, p.m. <i>Portsmouth New</i> .	
1 SUNDAY after TRINITY.		
Morning.—Josh. x.	Extermination of the Canaanites	{ [ix. 5. Bp. Mant. III. 135. on Deut. Dr. W. Paley. Sermon. 29. Dean Graves on Pentateuch Pt. III. Lect. 2. W. Jones Post. Ser. II. 178. Bp. Dehon. I. 69. Abp. Tillotson. III. 307. on John xv. 5. Bp. Mant. III. 117. Bp. Beveridge. I. 118, on John III. 16. James Bean. 170. F. Bragge. I. 395. Dr. Sam. Clarke. VII. 257.
Mark x.	Little Children	
Collect	Grace in our Christian Course	
Epistle, 1 John iv. 7	God is Love	
Gospel, Luke xvi. 19.	Dives and Lazarus	
—	—	—
Appropriate singing Psalms {	IX. 8, 9, 10, c.m. <i>St. George's</i> . CXXXV. 1, 2, 3, 4, c.m. <i>Abingdon</i> .	{ Dr. John Scott. II. 1, on 1 John v. 3. Dr. W. Sherlock. II. 44, on 1 John v. 3. Dr. W. Paley. Sermon. 3, on 1 John iv. 19. Abp. Leighton. 196. Dr. H. Hammond. iv. 503.
Evening.—Josh. xxiii.	Love to God shewn in Obedience	
2 Cor. vii.	Christian Purity and Perfection	
—	—	
Appropriate singing Psalms {	XVIII. 1, 2, 3, l.m. <i>Angel's Hymn</i> . XXVIII. 1, 2, 7, 8, c.m. <i>Abride</i> .	
2 SUNDAY after TRINITY.		
Morning.—Judges iv.	Conduct and Character of Jael	{ Christian Rem. XIII. 355. Dr. D. Waterland. VI. 129. W. Reading. I. 304. III. 350. Abp. Sharpe. V. 210. Bp. Horne. II. 321. Dr. Sam. Clarke. IV. 1, 27. Abp. Tillotson on Ps. cxiv. 9. Dr. D. Waterland. IX. 313. Dr. R. South. II. 392, 437. Dr. G. Stanhope. Occ. Ser. 309. W. Gisborne. III. 194. Christian Remem. VIII. 385.
Mark xvi.	Necessity and Efficacy of Belief	
Collect	Protection by God's Providence	
Epistle, 1 John iii. 13.	Conscience	
Gospel, Luke xiv. 16—24 {	Excuses for rejecting Invitation to the Gospel-feast	
—	—	—
Appropriate singing Psalms {	VIII. 1, 4, 5, c.m. <i>St. Ann's</i> . V. 1, 2, 6, 11, c.m. <i>St. Stephen's</i> .	

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
2 SUNDAY after TRINITY. (continued.)		
<i>Evening.</i> —Judges v.	Reformation of Manners	Abp. W. Nicholson. Bp. Atterbury. I. 311.
2 Cor. xiii.	Self Probation	J. Balmby. II. 119. J. Riddoch. III. 71.
—	—	—
Appropriate singing Psalms {	CVIII. 3, 4, 5, c.m. <i>Bexley</i> . XCVII. 1, 2, 4, 5, l.m. <i>Rockingham</i> .	
3 SUNDAY after TRINITY.		
<i>Morning.</i> —1 Sam. ii.	Honour the Reward of honouring God	Dr. I. Barrow. Sermon. IV. Dr. E. Young. II. 372. Bp. Horne. III. 229. Dr. T. Coney. I. Serms. 21, 22, 23. Dr. J. Tottle. 87.
Luke vii.	Wisdom justified of all her Children	Bp. Stillingfleet. 31. [5. Dr. N. Marshall on Ps. xlii. Bp. Mant. III. 195. [324. Sam. Scattergood. II. 306. Dr. T. Cockman. II. 1. Abp. Tillotson. I. 135.
Collect	Defence and Comfort in Adversity .	Dr. D. Waterland. IX. 206. Christian Remem. VII. 617; XI. 419.
Epistle, 1 Pet. v. 5—11 .	Pride and Humility	
Gospel, Luke xv. 1—10 .	Divine Joy over the Penitent . .	
—	—	—
Appropriate singing Psalms {	LXXV. 1, 4, 6, c.m. <i>Burford</i> . CXXI. 1, 2, 3, 5, c.m. <i>Westminster New</i> .	
<i>Evening.</i> —1 Sam. iii.	Submission of Ell	Dr. T. Coney. II. 297, 313. Dr. R. Warren. II. 333. Carr. II. 102.
Eph. i.	Christ the Head	Bp. Beveridge. I. 278.
—	—	—
Appropriate singing Psalms {	XC. 7, 8, 9, c.m. <i>Bedford</i> . Evening Hymn.	
4 SUNDAY after TRINITY.		
<i>Morning.</i> —1 Sam. xii.	Israelites demanding a King . . .	Dean Graves on Pentateuch, Pt. III. Lect. 2. §. 2. T. Stackhouse. Hist. Bible. C. Benson. Single Ser. 1832. Abp. Tillotson. III. 599, 605. Bp. Brownrig. I. 495. Thomas Newlin. I. 99.
Luke xii.	God more to be feared than Man .	Ben. Carter on 1 Cor. vii. 31. Henry Grove. VI. 108, 136. Bp. Mant. II. 387. Dr. J. Lightfoot. II. 1148. Bp. Mant. III. 215. Jos. Hoole. II. 261, 281. J. Riddoch. I. 331. Christian Rem. XII. 425.
Collect	Right use of Things temporal . .	
Epistle, Rom. vii. 18—23 {	Vanity of present, and Glory of future State	
Gospel, Luke vi. 36—42 .	Rash Judgment	
—	—	—
Appropriate singing Psalms {	XXXIV. 1, 2, 3, c.m. <i>Weston Favell</i> . XXV. 1, 2, 3, 4, s.m. <i>St. Bride's</i> .	
<i>Evening.</i> —1 Sam. xiii.	Rejection of Saul	W. Reading. III. 350. Bishop Hopkins. 674, on 1 Thess. v. 17. Dr. R. Bundy. III. 103, on 1 Thess. v. 17. Dr. I. Barrow. I. 48, 55, on 1 Thess. v. 17. Christian Remem. XI. 613.
Eph. vi.	Continual Prayer	
—	—	—
Appropriate singing Psalms {	CXIX. 9, (10), 11, 12, c.m. <i>Bath</i> . LXXXIX. 1, 3, 4, 5, l.m. <i>St. Pancras</i> .	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. J. PARSONS.—On the resignation of his School, the pupils of the Rev. J. Parsons, at Redland, presented him with a magnificent piece of plate, bearing the following inscription:—

"Viro Reverendo Johanni Parsons,
Alumnorum pietate,
M DCCC XXXII."

in testimony of the high regard they entertained for him as a friend and tutor. His present as well as many of his earliest pupils attended on this occasion, when an elegant and appropriate speech was delivered by the Rev. W. S. Birch, expressive of the admiration they felt for him as a friend, a scholar, and a Christian, and which the Rev. gentleman acknowledged with the most grateful feeling.

REV. JAMES SMITH, M.A.—A handsomely embossed and chased silver salver has been presented to the Rev. James Smith, M.A. Fellow of Brasenose College, by the congregation attending the Stepney New Church, London, with the following inscription:—"Presented to the Rev. James Smith, M.A. on his retiring from the ministry of Stepney New Church, after a zealous and faithful discharge of its duties during nine years, by the congregation, in token of their grateful respect and sincere esteem."

DIVINITY INSTITUTION.—With a view of providing efficient divines, and preventing the growth of "schismatic heterodoxy," the Bishop of Bath and Wells intends shortly to establish, at Weston-super-Mare, a Divinity Institution, similar to the one he promoted when Bishop of Chester, at St. Bees, Cumberland.

ORDINATIONS.—By the Bishop of Lincoln, at Buckden, on Trinity Sunday.—By the Bishop of Norwich, in Norwich Cathedral, on Trinity Sunday.—The Bishop of Ely's General Ordination in London, on June 9.—The Bishop of Chichester will, in future, hold half-yearly Ordinations on Trinity Sunday and on Sunday before Christmas.

The Lord Bishop of Gloucester will hold an Ordination at St. Margaret's Church, Westminster, on Sunday, June 16.

THE CHURCH OF ENGLAND.—At a recent Ordination in the Cathedral of Exeter, among the gentlemen admitted to the Order of Deacons by the Right Rev. the Lord Bishop, was Mr. W. Greenwood, of Torquay, a gentleman advanced in years, and who had built a dissenting meeting-house in the Independent interest in that place. On his return from the ordination he stated his reasons for it, and announced to his congregation that he had conformed to the Established Church; adding also, that it would be pleasing to him to find that his usual hearers were desirous of joining the same communion. About half his congregation remain with him; and it is understood he is about to add a tower to his chapel, to endow it, and to solicit from the Bishop that he will be pleased to consecrate it.

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of this society was held on the 1st. ult. at Exeter-Hall, Strand, Lord Bexley presiding. The Report stated, that the number of Bibles and Testaments distributed by the Society during the past year, amounted to 538,841, forming, since the commencement of its labour, a total number of 8,145,466. The amount of receipts during the year was 75,492*l.* while the expenditure was 88,676*l.* thus leaving a defalcation which would render it necessary to curtail the issue of the Scriptures, and to raise the price of the Bibles.

THE TRINITARIAN BIBLE SOCIETY.—A general meeting of the members and friends of this Institution was lately held at the lower room, Exeter Hall, which was numerously attended. The chair was taken by the Right Hon. Thos. Erskine, the president of the society. The report of the committee was read by the secretary, briefly stating the object of the meeting, the principles of the society, and its pro-

ceedings during the period which had elapsed since the first annual meeting in December last. It appeared that 3,358 copies of the Holy Scriptures had been issued in that period, making the total issues since the formation of the society of 7,641 copies; and the cash account presented a balance in favour of the society of assets exceeding liabilities of 320*l.* 17*s.* 6*d.* The receipts, during the last five months, from subscriptions and donations, &c. amounted to upwards of 1,200*l.*

KING'S COLLEGE.—At the annual meeting of proprietors of shares in this institution, the report stated that a great increase in the number of students had taken place, more particularly in the junior department, which had more than doubled in the last year. The report further stated that there were subscriptions unpaid to the extent of 13,000*l.*; and that although the committee had used every means to obtain payment, only 685*l.* had been yet received. The Secretary then read the balance sheet of receipts and expenditure, from the 1st of January to the 31st of December, 1832, which stated that they had received in donations, sale of Exchequer Bills, fees from students, &c. 21,493*l.* 5*s.* 4*d.*; whilst the expenditure amounted to 20,516*l.* 6*s.* 5*d.*; leaving a cash balance in hand of 976*l.* 18*s.* 4*d.*; independently of 7000*l.* in Exchequer Bills in the Bank of England. The Auditors' Report stated that about 14,000*l.* in subscriptions and donations remained unpaid—A discussion ensued as to whether defaulters could not be compelled by law to make good their engagements.—The Court was informed that the only course that could be pursued under the Act was to declare forfeited the payment of 5*l.* per cent. made on the shares at the time of subscribing.

NATIONAL SOCIETY.—This society held their general meeting at the Church-building Society's office, St. Martin's place, on Wednesday, the 1st of May. The schools of nine places were received into union, and grants, amounting in the whole to 735*l.*, voted in aid of building school-rooms on thirteen different applications.

ORDINATIONS.—1833.

PeterboroughApril 28. | Salisbury April 28.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Cotes, Septimus	B.A.	Wadham	Oxf.	Salisbury
Goddard, George Ashe	B.A.	Brasenose	Oxf.	Salisbury
Hussey, Edward	B.A.	Exeter	Oxf.	Salisbury
Rigden, William	B.A.	Magdalen Hall	Oxf.	Salisbury
Vaughan, John	B.A.	Worcester	Oxf.	Salisbury

PRIESTS.

Ashe, Robert Martyn	M.A.	Trinity	Oxf.	Salisbury
Bates, John	B.A.	Corpus Christi	Camb.	Peterborough
Beynon, Edward Francis	M.A.	Trinity	Camb.	Peterborough
Bonnin, Thomas Scott	B.A.	Queen's	Camb.	Peterborough
Cottle, Thomas	M.A.	Pembroke	Oxf.	Salisbury
Crawley, John Lloyd	B.A.	Trinity	Oxf.	Peterborough
Hughes, Edmund William	B.A.	Worcester	Oxf.	Peterborough
Killock, William Bryan	B.A.	Peterhouse	Camb.	Peterborough
London, Abel Seyer	B.A.	Christ Church	Oxf.	Peterborough
Polson, Hugh	B.A.	Exeter	Oxf.	Salisbury
Powys, Frederick Henry Yelverton	M.A.	Emmanuel	Camb.	Peterborough
Robbins, George	B.A.	Magdalen	Oxf.	Salisbury
Vaughan, John James	M.A.	Merton	Oxf.	Salisbury
Vigne, George (<i>let. dim.</i>)	B.A.	Trinity	Oxf.	Peterborough
Warren, Charles	B.A.	Trinity	Camb.	Peterborough
Winter, John Saumarez	B.A.	Corpus Christi	Camb.	Peterborough

Deacons, 5.—Priests, 16.—Total, 21.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Bevan, T.	{ Archdn. of St. David's and Preb. in Coll. Ch. of Brecon			{ Bp. of St. David's V. of Scarborough R. of Walton
Borton, R. K.		Scarborough, St. Mary,	C. E. York	
Bowman, Isaac	Formby, C.	Lancas.	Chester	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Browne, Henry . . .	Ernley, R.	Sussex	Chichester	Bp. of Chichester
Byron, John	Elmstone Hardwick, V.	Gloster	Gloster	Lord Chancellor
Fuller, Robert F. . .	Chalvington, R.	Sussex	Chichester	A. E. Fuller, Esq.
Haddington, G. . . .	Preb. in Cath. Church of	Chichester		Bp. of Chichester
Jenkins, William . .	{ Llangammarch, V. with Chapels annexed }	Brecon	St. David's Bp.	of St. David's
Jones, John	Llansannan, R.	Denbigh	St. Asaph	Bp. of St. Asaph
Kempson, Edward. .	Castle Bromwich, C.	Warwick	L. & C.	Earl of Bradford
Latham, Henry . . .	Selmeiston, V.	Sussex	Chich.	{ Preb. of Heathfield in Cath. Ch. of Chichester }
Littlehood, Joseph .	Thorneyburn, R.	Northum.	Durham	Greenwich Hosp.
Lord, Charles. . . .	{ Uffington, V. with Balking, C. and Woolston, C. }	Berks	Salisbury	C. Eyre, Esq.
Mason, William . . .	Normanton, V.	W. York	York	Trin. Coll. Camb.
Merewether, Francis	{ Allensmore, V. and Clehanger, V. }	Heref.	{ P. of D. of Here. }	{ D. & C. of Hereford D. of Hereford. }
Moore, W. G.	Stixwold, V.	Lincoln	Lincoln	C. Turner, Esq.
Nesfield, Charles . .	Stratton, St. Marg. V.	Wilts	Salisb.	{ Merton Coll. Oxf. on nom. of Bp. of Salisbury }
Parry, H.	Can. in Cath. Ch. of St. Asaph			Bp. of St. Asaph
Parsons, Henry . . .	Upton, St. Leonard, C.	Gloster	Gloster	Bp. of Gloster
Phipps, Edwd. Jas.	{ Devizes, St. John, R. & ——— St. Mary, C. }	Wilts	Salisbury	Lord Chancellor
Selwyn, William . .	Preb. in Cath. Ch. of Ely			Bp. of Ely
Shuttleworth, Edward	Kenwyn-with-Kea, C.	Cornwall	Exeter	V. of Kenwyn
Vernon, M. H. . . .	Leominster, V.	Sussex	Chich.	{ Eton Coll. on nom. of Bp. of Chich. }
West, J. T. E. . . .	Stoke, P. C.	Chester	Chester	Sir H. E. Bunbury, Bt.
Whitaker, G. Ayton	Mendham, V.	Suffolk	Norw.	{ Trustees of Thomas Whitaker, Esq. }

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bridge, Bewick . . .	Cherry Hinton, V.	Camb.	Ely	{ St. Peter's College, Camb. }
Carr, John	Great Oakley, R.	Essex	London	{ St. John's College, Camb. }
Chester, Robert . . .	Elstead, R.	Sussex	Chichester	Lord Selsey
Clough, Roger . . .	{ Can. of Cath. Ch. of St. Asaph & Llansannan, 2d Port, R. }	Denbigh	St. Asaph	Bp. of St. Asaph
Coffin, J. P.	Lankingham, V.	Cornwall	Exeter	Miss Hewish
Croker, Frederick . .	{ Goxhill, V. and Lowdham, V. with Pettistree, V. }	Lincoln	Lincoln	
Davis, Henry	Somerton, V.	Suffolk	Norw.	{ Lord Chancellor }
Dillon, W. Edward	{ St. Endellion, R. and Cornelly, C. }	Somerset	B. & W.	Earl of Uchester
Holland, Jeffery . .	Penmorva, R.	Cornwall	Exeter	{ Lord Chancellor Parishioners }
Hurd, William . . .	with Dolbenmaen, C.	Carnarv.	Bangor	Bp. of Bangor
Hurd, William . . .	Hognaston, R.	Derby	L. & C.	Dean of Lincoln
Marshall, Lewis . .	{ Davidstow, V. and Warleggan, R. }	Cornwall	Exeter	{ King as P. of Wales Mr. Gregor }
Taylor, Joseph. . .	{ Snitterfield, V. and Stourbridge, C. and Head Mast. of Free Grammar School, Stourbridge }	Warw.	{ Worces. Worces. }	{ Bp. of Worcester R. of Oldswinford }
Tomkyns, R. Bohun	Saham Toney, R.	Norfolk	Norwich	New Coll. Oxf.
Waddington, George	Northwold, R.	Norfolk	Norwich	Bp. of Ely
Watson, Thomas . .	{ Edenhall, V. with Langwathby, C. }	Cumb.	Carlisle	D. & C. of Carlisle
Webster, James . . .	Mepershall, R.	Beds.	Lincoln	St. John's Coll. Camb.
Whitaker, John . . .	Garforth, R.	W. York	York	Rev. J. Whitaker

OXFORD.

ELECTIONS.

The following gentlemen have been elected Students of Christ Church from Westminster :—Mr. Wm. Charles Fynes Webber, Mr. Robert Hickson, and Mr. Wm. Goodenough Penny.

Mr. Erroll Hill, Scholar of New College, has been admitted an Actual Fellow of that Society.

Mr. H. Shephard, of Merton College, has been elected Scholar of Worcester College on the Foundation of Dr. G. Clarke.

Certain alterations in the statutes, by which the Latin Sermon, usually preached by all Candidates for the degree of Bachelor in divinity, will, for the future, be dispensed with, have been unanimously agreed to.

MARRIED.

At Louth, Lincolnshire, by the Rev. G. N. Smith, the Rev. Zachary James Edwards, M.A. Fellow of Wadham College, and Curate of Chipstable, near Wiveliscombe, to Charlotte, daughter of the late Mr. Andrews, of Yeovil.

At St. James's Church, London, by the Rev. W. L. Rham, the Rev. Frederic Alexander Sterky, M.A. Student of Christ Church, to Marian, daughter of the late Robert Collins, Esq. of Ipswich.

At St. Pancras, London, by the Rev. Charles Bartholomew, M.A. the Rev. G. William Newnham, M.A. Fellow of Corpus Christi College, to Helen Maria, youngest daughter of the late Rev. William Heath, of Inkbergh, Worcestershire.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. A. E. Mesham, Fell. of Corp. Chr. Coll.

BACHELOR IN MEDICINE, WITH LICENCE

TO PRACTISE.

Robert Bentley Todd, Pembroke Coll.

MASTERS OF ARTS.

Rev. Charles Vink, Magdalen Hall.

William Palmer, Fell. of Magdalen Coll.

Rev. James Stevens, St. John's Coll.

Henry James Hoskins, University Coll.

Digby Latimer, Lincoln Coll.

Rev. J. Rudman Drake, Christ Church.

Rev. William Hutton, Queen's Coll.

W. Nash Skillicorne, Worcester Coll.

W. Cayley, Christ Church, grand comp.

Henry Herbert Evans, Magdalen Hall.

Robert John Gould, Wadham Coll.

Rev. Edward Rolles, Pembroke Coll.

BACHELORS OF ARTS.

Edward Henry Blyth, Queen's Coll.

Henry M. B. Barnes, Oriel Coll.

John Whitehead Peard, Exeter Coll.

Henry J. Maddock, Worcester Coll.

R. Rothwell, Brasenose Coll. grand comp.

David Theodore Williams, New Inn Hall.

John Hodges Sharwood, St. Edmund Hall.

Michael Thomas Dupre, Lincoln Coll.

Henry Byne Carr, University Coll.

John Dixon Clark, University Coll.

William Cartwright, University Coll.

William Edward Surtees, University Coll.

Hon. James Hewitt, Christ Church.

Hon. R. Cavendish Boyle, Christ Church.

Hon. W. H. Dawnay, Christ Church.

Frank George Hopwood, Christ Church.

John Dean Drake, Brasenose Coll.

John Drake, Brasenose Coll.

George Colman, Brasenose Coll.

Willoughby E. Rooke, Brasenose Coll.

G. Benjamin Sandford, Brasenose Coll.

Richard Jesson Dawes, Worcester Coll.

Edward Mason Crossfield, Magdalen Hall.

William Charles Sole, Wadham Coll.

Francis Henry Lee Warner, Balliol Coll.

Fitzherbert Adams Marriott, Oriel Coll.

William Henry Pole Carew, Oriel Coll.

John Lockhart Ross, Oriel Coll.

Thomas Baden Powell, Jesus Coll.

James Philipps, Jesus Coll.

John A. Bishop, Jesus Coll.

Thomas Boys Ferris, Trinity Coll.

Nicholas Kendall, New Inn Hall.

Robert Smith, Christ Church.

C. Thornton Cunningham, Christ Church.

Amos Hayton, Queen's Coll.

Henry Herbert, Balliol Coll.

Heneage Drummond, Balliol Coll.

John Phillip Hugo, Wadham Coll.

William Morgan, Wadham Coll.

Abraham Farley Wynter, St. John's Coll.

CAMBRIDGE.

ELECTIONS.

James Dalziel Simpson, B.A. of Sidney Sussex College, has been elected Mathematical Lecturer of that Society.

S. G. Fawcett, B.A. of Magdalene College, has been elected a Fellow of that Society.

The Rev. Thomas Fleming, B. A. of

Pembroke College, has been elected a Fellow of that Society on Archbishop Grindal's foundation.

Charles James Johnstone, and Richard Norris Russell, Bachelors of Arts, of Gonville and Caius College, have been elected Fellows of that Society, on the foundation of Mr. Wortley.

James Cartmell, B.A. of Emmanuel College, has been elected a Foundation Fellow of Christ's College.

William Wigan Harvey, B.A. of King's College, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and William Alfred Dawson, B.A. of Christ's College, a Tyrwhitt's Hebrew Scholar of the second class.

PRIZE.

The Chancellor's Medal for the best English poem has been adjudged to Clement B. Hue, of Trinity College. Subject, *Delphi*.

GRACES.

The following Graces have passed the Senate:

To transfer from the common stock of the University so much stock in the Three per cent. Consols as shall amount to the balance due to the Fitzwilliam Fund and the amount of the interest due from the University to the said fund.

To transfer from the common stock of the University the sum of 400*l*. Three per cent. Consols to the Crane account.

To confirm the Regulations proposed in the report of the Syndicate appointed by Grace dated Feb. 18th, 1833, to consider of what standing Candidates for the Degree of B.A. ought to be before they are allowed to be examined for that Degree.

To appoint the Vice Chancellor, Dr. Chafy, Dr. French, Mr. Tatham, Professor Musgrave, Mr. Archdall of Emmanuel College, and Mr. Hodgson of St. Peter's College, a Syndicate, to consult respecting the old printing-house and the adjoining premises belonging to the University, and to report before the end of this term.

The admirable portrait of the late Professor Porson, by *Hoppner*, has been presented to the University Library by Mrs. Esther Raine, of Richmond, Yorkshire. It is considered the *chef d'œuvre* of the painter, and an excellent likeness.

DEGREES CONFERRED.

DOCTOR IN PHYSIC.

Charles Morgan Lemann, Trinity Coll.

HONORARY MASTER OF ARTS.

Sir Richard Hughes, Trinity Coll.

MASTERS OF ARTS.

Charles Merivale, St. John's Coll.

Christopher Clarke, St. John's Coll.

Thomas John Roe, Sidney Coll.

Rev. R. Hornby, Downing Coll. Comp.

Rev. Langdale Brown, Clare Hall.

Rev. John Hooper, Corpus Christi Coll.

Rev. Frederick Johnson, Catharine Hall.

Rev. James Penfold, Christ's Coll.

BACHELORS OF ARTS.

Miles B. Beevor, Pembroke Coll.

John Browning Edwards, Jesus Coll.

Shileto Friele Pemberton, Sidney Coll.

Thomas Yorke, Queen's Coll.

Richard Lewis Brown, King's Coll.

William Ford, King's Coll.

B. E. G. Warburton, Trinity Coll.

Thomas O. Bateman, St. John's Coll.

William Guise Tucker, St. Peter's Coll.

Henry Allen, Pembroke Coll.

William Dakins, Corpus Christi Coll.

Charles L. F. Kirwan, Corpus Christi Coll.

Richard King Bedingfield, Queen's Coll.

Thomas Elye Norris, Jesus Coll.

John George Fardell, Christ's Coll.

William Corfield, Christ's Coll.

Thomas R. Dickinson, Magdalene Coll.

Christopher Temple, Magdalene Coll.

William Lowe, Magdalene Coll.

Robert T. Noble, Sidney Sussex Coll.

Glanville Martin, Sidney Sussex Coll.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 6, the Rev. George Peacock, one of the vice-presidents, being in the chair. Several new members were elected, and presents of books, &c. announced. A notice was read, containing an account of the conformation and anatomy of a hybrid animal (a lion-tiger) which died in this town, by Mr. Melson, of Trinity College. Also a memoir, by the Marchese Spineto, on a certain insect which occurs in the hieroglyphics of Egypt: and a memoir by Professor Airy on Diffraction. In this memoir was noticed an experiment recorded in Newton's "Optics," where it is stated that a beam of light, passing through a slit formed by two knife edges very near each other, separates into two, so as to leave a black line in the middle of the shadow. By the undulatory theory the central line ought to be light and not dark. Professor Airy stated, that in repeated trials he had found no dark central line, and that the same observation had already been made by M. Biot.

A special general meeting was held on Wednesday, May 15, the Rev. Professor Sedgwick, the president, being in the chair. At this meeting, a Seal, executed for that purpose by Mr. Wyon of the Mint, was declared to be the Seal of the Society agreeably to the Charter. The seal represents a figure of Newton, after the statue in Trinity College chapel, with the motto—*Societas Philosophica Cantab. Incorp.* M DCCC XXXII.

At a meeting on Monday, May 20, Dr. Haviland, vice-president, in the chair, seven new Fellows were elected, and the following communications were read.—On the attrac-

tion of spheroids, by G. Green, Esq. In this paper the author presents certain analytical formulæ, in reference to triple integrals of a more general form than those offered in the attractions of spheroids of arbitrary form and density, and applies them to the problem of the attractions of ellipsoids, so as to comprise the actions on points, internal and external in a common process, by the addition of a positive quantity under the radical sign in the expression for the reciprocal distance between the point acted on and any point of the ellipsoid, which quantity is afterwards made to vanish. A paper was also read by W. Hopkins, Esq. of St. Peter's College, on the determination of the vibratory motion of elastic fluids in tubes of definite length. The author described a series of experiments made by him with a view of subjecting to an experimental test the different solutions which have been given of this problem. The intensity of the vibrations in any part of the tube are indicated to the eye by the motion which those vibrations excite in a delicate membrane, sprinkled with light sand, and suspended in the tube. The positions of the nodal points, thus determined with great accuracy, are not such as accord with any solution of the problem hitherto given; but it was shewn how all the observed phenomena are accounted for by the assumption of certain physical conditions more general than those assumed by previous writers. An experiment was also exhibited by Mr. Hopkins, showing the effect of the interference of two aerial undulations proceeding in the same direction. The ends of two equal tubes branching off from one common tube are placed close to two ventral segments of a vibrating plate, by which the vibrations are excited in the branch tubes and interfere in the one with which they communicate. If the vibrations proceeding from the two ventral segments be in the same phase, the resulting vibration is one of great intensity; but if they are in opposite phases, no sensible vibration results from them. The intensity of the vibration is indicated as above-mentioned by a membrane which may be stretched over the mouth of the tube.

THE PITT PRESS.

This elegant building having been completed, Tuesday, April 30, was appointed for the Vice-Chancellor to receive the key of the building from the Marquess Camden and other members of the Pitt Committee; the deputation was composed of the following noblemen and gentlemen:—

The Most Noble John Jeffreys, Marquess of Camden, K.G. *Chairman.*

The Right Hon. John Charles, Earl of Clarendon.

The Right Hon. Dudley, Earl of Harrowby.
The Right Hon. Charles, Lord Farnborough, G.C.B.

The Right Hon. Sir George Henry Rose, G.C.H.

Henry Bankes, Esq.

Samuel Thornton, Esq.

A congregation was held in the Senate-House at eleven o'clock, when the following degrees were conferred:—

DOCTORS IN CIVIL LAW.

The Earl of Clarendon.

The Earl of Harrowby.

Lord Farnborough.

Sir George Rose.

HONORARY MASTER OF ARTS.

Lord Alford, Magdalene Coll.

A procession was then formed, which was very extensive, consisting of nearly all the members at present resident in the University, and moved in the following order:—

Esquire Bedells.

The Vice-Chancellor in his Robes.

Members of the Pitt Committee.

Noblemen in their Robes.

Heads of Colleges, in Robes, two and two.

Doctors in Divinity, in Robes, two and two.

Doctors in Law & Physic, in Robes, two & two.

Public Orator.

Professors of the University.

Assessor to the Vice-Chancellor.

Proctors in their Congregation habits.

Public Registrar and Public Librarian.

Taxors, Scrutators, and other Officers of the University.

Bachelors of Div. & Masters of Arts, two & two.

Bachelors of Arts.

Fellow Commoners.

Undergraduates.

Having arrived at the building, the Marquess Camden and the other noblemen proceeded into the grand entrance hall, and having invited the Vice-Chancellor to the door, his Lordship addressed the Rev. gentleman in an appropriate speech.

His Lordship then presented the key of the building to the Vice-Chancellor, upon receiving which, the Rev. gentleman made a spirited reply.

At the conclusion of the Vice-Chancellor's speech, the deputation, and a considerable number of members of the university, passed through the entrance-hall to an ante-room at the foot of the principal staircase, where a handsome printing-press had been fixed for the occasion, in order to give the noble Marquis an opportunity of printing off a copy of the following inscription, &c. upon vellum, for his own preservation:—

* This is a copy of the inscription inserted on the foundation-stone, which was laid in No. 1831.

IN . HONOREM
 GVLIELMI . PITT
 HVJVS . ACADEMIÆ . OLIM . ALVMNI
 VIRI . ILLVSTRIORIS . QVAM . VT . VELLO . INDIGEAT . PRÆCONIO
 ÆQVALES . EJVVS . ET . AMICI . SVPERSTITES
 CVRATORES . PECVNIARVVM . TVM : AB . IPSIS . TVM . AB . ALIIS .
 FAME . EJVVS . TVENDE
 ERGO . COLLATVRVM
 HOC . ÆDIFICIVM . EXTRA . VOLVERVNT .
 LAPIDEM . AVSPICALEM . SOLENNIBVS . CEREMONIIS . STATVIT
 VIR . NOBILISSIMVS
 IOANNES . JEFFREIS . MARCHIO . CAMDEN
 ASSISTENTIVS . EI . HONORATISSIMIS . COMITIBVS . CLARENDON .
 ET . HARROWBY
 HONORABILI . ADMODVM . BARONE . FARNBOROUGH
 HENRICO . BANKES . ARMIGERO .
 TOTA . INSPECTANTE . ET . PLAYDENTE . ACADEMIA
 DECIMO . QVINTO . CAL . NOVEMB . ANNO . M.DCCC.XXXI.
 GEORGIO . THACKERAY . S.T.P . COLL . REGAL . PRÆS.
 ITERVM . PROCANCELLARIO .

This Copy of the Inscription for the PITT Press
 WAS STRUCK OFF BY

The Most Noble JOHN JEFFREYS, MARQUESS CAMDEN,
 On the 30th day of April, 1833; when his Lordship, as Chairman of the Pitt Committee,
 delivered up the key of this splendid building to the Rev. WILLIAM WEBB. D.D.
 Vice-Chancellor of this University.

Each of the other noblemen and gentlemen of the committee struck off a copy for himself, his own name being substituted; instead also of reading "when his Lordship," the words were altered to "when the Marquis Camden, as chairman," &c.

Their Lordships, the Vice-Chancellor, Heads of Houses, and other gentlemen, then passed up into the very elegant

Syndic-room, where they partook of a handsome cold collation, consisting of numerous delicacies, given by the Press Syndicate, and afterwards returned to the Senate House.

In the evening the noble lords, and a party of nearly forty gentlemen, were sumptuously entertained by the Vice-Chancellor in the hall of Clare Hall.

NOTICES TO CORRESPONDENTS.

In April number, p. 203, for *chest* read *chert*. Page 205 (note), for *Mr. Budd* read *Mr. Bugg*. In May number, page 301, line 12, for *British* read *Bristol*.

At page 302, after line 16 supply the following:—

The second cause of the apparent increase in the number of Dissenting meeting-houses, is the erection of small preaching stations in the villages, which are supplied chiefly by individuals of the town congregation. The last report of the Associated Baptist Congregations in South Devon and Cornwall gives 17 as the number of these appendages to 14 congregations, and the number is confessedly, and to my knowledge, below the truth. There are three such meeting-houses in this neighbourhood, one a single house, 23 feet by 16, another larger, in which the congregation averages a dozen, and the third, an end partitioned off from a small and ruinous clay-built barn.

In our Parochial Intelligence of last month we gave notice of the approaching election of poor Clergymen to partake of Dr. Taylor's, &c. benefactions. We shall feel obliged to any of our correspondents who will furnish us with the particulars of those benefactions.

The Index, or Table of Contents, was published with our December number.

We regret our inability to give the information "S. S." desires: but we hope some of our correspondents will be able to supply it.

"A Constant Reader," has been received.